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FUNERAL SERVICES

OCCASIONED

BY THE DEATH OF THE LATE

REV JOHN HARRIS.D.D.

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CHRISTIANS AT THE GRAVE:
PAUL AT THE CROSS:
AND CHRIST ON THE MOUNT.

THE FUNERAL SERVICES

OCCASIONED

By the Death of the Late

REV. JOHN HARRIS, D.D.,

PRINCIPAL OF NEW COLLEGE.

EDITED BY

THE REV. T. BINNEY.

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PREFACE.

Some apology is due to the friends of the late Dr. Harris, for the delay which has taken place in the appearance of this volume. It is due, also, to Mr. Stoughton and Mr. Smith that it should be stated that they are in no degree responsible for it. The work might have appeared very soon after the event to which it refers, and would have done so but for circumstances which, much to my regret, interfered with my editorial duties, slight as they were. I have taken the opportunity, however, thus afforded, of remodelling the account of Dr. Harris with which the morning Discourse concluded. Some passages are omitted; some are introduced which were not delivered from the pulpit. One or two of these might not, perhaps, have been quite in place there, though they may appear without impropriety in a printed book. To preserve the unity of the whole, the form of a spoken address is observed throughout.

Further to protect myself against a mistaken impression to which the length of the first Discourse may give rise, I may be excused saying,

that the only portions actually delivered, after the introductory remarks, were Section III., and No. 3, of Section IV.,—the latter introducing the personal narrative and closing details. I think it proper to mention that the quotations in this part of the work are taken from a paper drawn up by the Rev. Philip Smith, and from letters addressed to me, by the Rev. P. J. Saffery and the Rev. T. Wallace. For the closing particulars, I am indebted to Dr. Lancaster, and the Rev. Professor Newth.

While I greatly regret the delay which has occurred, I am willing to hope that it will not be severely visited. It has not arisen, on my part, from any deficiency of respect to the memory of the dead; and I feel well persuaded that the public interest in him whom we mourn was too real and too deep to have suffered, as yet, any diminution. So far as my own portion of this volume is concerned, I wish it were more worthy of the subject and the occasion. Such, however, as it is, I lay it, with those of my friends, on the tomb of our departed and beloved brother. We unite in commending this Tribute to his excellence, inadequate and imperfect as we feel it to be, to the kind acceptance of those to whom the volume is presented, and in praying that it may go forth with the approval and blessing of Almighty God.

T. BINNEY.

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The Funeral Address,

BY THE

REV. GEORGE SMITH,

DELIVERED AT

ABNEY CHAPEL, STOKE NEWINGTON,

DECEMBER 29, 1856.

THE following was the form and order of the Funeral Service, as conducted by the REV. PROFESSOR GODWIN, previous to the delivery of the Address.

The Scriptures:

PSALM XXIII.
PSALM XC. 1—6.
LUKE II. 29—32.
JOHN XIV. 1—3.
1 COR. XV. 22—58.

Prayer.

Hymn:

18th *Book I. C. M.* Dr. WATTS.
"Hear what the voice from heaven proclaims, &c."

THE FUNERAL ADDRESS.

We are met here this morning as in the valley of the shadow of death. The gloom is deep and all-pervading, for the occasion of our gathering is one of unusual grief and solemnity. The painful task of committing to the grave all that is mortal of one whose life was honoured and useful beyond that of many, is devolved upon us by the infinitely wise arrangements of the Arbiter of humàn destiny, the Ever-living One, who wears at his girdle the keys of death and of the invisible world. True it is that death is an event of daily, of hourly occurrence. The great enemy is never idle, never inactive. With the beating of each pulse, with the flight of each moment in every year, in every night and every day, one human being passes out of time into eternity. The rate of mortality is so great, that half a century would suffice to depopulate

the earth, were it not that an equal number are daily and hourly entering upon life. One generation passeth away, and another cometh. Friend after friend departs. We are frequently called to mourn the removal of beloved ones, endeared to us by ties of kindred, affection, and piety; but seldom have we been called to mourn a public loss so bitter and irreparable as that by which we are now afflicted. A real and wide-spread sorrow has already affected the mind of the Church of God; and as tidings of our bereavement spread to other lands—to Protestant Europe, to the United States of America, and to various parts of the missionary field—where the name of our friend, Dr. Harris, was familiar, and where his various works have shed the light of instruction and gratification, our grief will be participated, and the acknowledgment will be universally made, that a great man has fallen amongst us.

Mournful, however, as the occasion of our assembling is, we may endeavour to improve it by directing our attention to some truths, which are at all times important, and which are now especially appropriate.

There is a natural reluctance in the human mind to contemplate death. Our nature recoils from its approach. The pain and anguish by which it is usually preceded, the humiliation and corruption by which it is always attended, and the

dread uncertainty with which it is often followed, combine to clothe it in revolting features, and to make it the King of terrors to the guilty children of men. Death is not an original law of our being. There was no grave in the untainted Eden of "man primeval." He was not created mortal. Death is the fruit of transgression. "By one man sin entered into the world, and death by sin, and so death hath passed upon all men, for that all have sinned." We are now, as fallen creatures, subject to the power of death. It has reigned everywhere, and in all time. Go back in thought to the men who peopled the antediluvian world, and who lived for nearly a thousand years—which appears to us a kind of little eternity—and you find the characteristic feature of our race inscribed on the tomb of each,—"And he died." Survey the families and tribes of men who peopled Egypt and built the pyramids; who reared the empires of Assyria and Babylon; who marshalled the armies of Rome, and founded the schools of Greece. Of each one of them it may be said, "He died, he and his brethren, and all the men of that generation." They were men of like passions with ourselves; they moved and mingled in the eager excitement of affairs like our own; and the things of their day were as momentous to them as those of our day are to us. But they have passed away like the leaves of the forest, and the place that knew them once will know them no

more. And in like manner we shall all fade as a leaf, and return to the dust from whence we were taken. "All flesh is grass, and all the goodliness thereof is as the flower of the field; the grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it; surely the people is grass!"

And the remoteness of time and place involved in this general survey of mortality should deprive our reflections of much of their point and power in relation to our own frailty and approaching end, the conviction that we must each one die is brought near to us by the fact that the strokes of death repeatedly fall in the circle of our own acquaintance and friends. Frequently have we been called to kneel by the couch where parting life is laid, and then to stand up, and utter the mournful request, "Give me a grave, that I may bury my dead out of my sight." We have gathered around the open sepulchre, and committed to its gloomy abode all that could die, of an infant child or an aged parent, of a beloved friend or a more beloved companion, and have turned away breathing forth the pathetic lamentation, "Lover and friend hast thou put far from me, and mine acquaintance hast thou hid in darkness." And to-day we are made to feel, by the removal of our dearly beloved brother, our own mortality. The suddenness of the event has startled and surprised

us, while it has impressively uttered the solemn injunction, "Be ye also ready; for at an hour ye think not of, the Son of man cometh." No lengthened illness, no incipient feebleness, no gradual decay, prepared us for this heavy blow. The midnight cry came unexpectedly. It was but as yesterday we grasped the hand now cold in that coffin, and heard the melodious tones of that voice now silent in death. Our memory is full of recollections of that serene and genial expression which shone in the human face divine; and now we are compelled to say, "Thou changest his countenance, and sendest him away." He fell not beneath the weight of years, but sank in the full maturity of powers, which we had fondly hoped would long be continued for the welfare of men and the glory of God. If worth and usefulness, if the date of years, and timely skill to save would have availed, our brother had not died. The obvious reflection presses itself on our attention, "What is your life? It is but a vapour, that appeareth for a little time and then passeth away." We shall fail, dear brethren, to reap the right improvement of this bereavement, if we are not taught by it to number our own days. Permit me, then, with all faithfulness to remind you that whatever your official rank or personal talent, whatever your age or relation, whatever your piety or usefulness, you are mortal; the grave is your home. You will die, and you know not how

soon. Even now, the feet of them that shall bury you may be at the door to carry you out. Let this furnish a motive for reconciliation to God by faith in the atoning blood of our Saviour; let this urge us to activity in the Christian course; and let this nerve us to the discharge of duty. "Work while it is day, for the night cometh when no man can work."

But we contemplate death in the light of the Christian revelation. It would be melancholy, most melancholy, to conclude that pleasure and honour, and friendship and love endure but for a moment, and pass away like the mist of the morning. It would be a thought most depressing and painful, that the toils of men, and the objects for which they are toiling, are all bounded in their effects to the present world. Happily we know that this is not the fact. Our Saviour, Jesus Christ, has brought life and immortality to light by the Gospel. The truth dimly read in other ages is now clearly made known. We are taught that death is dissolution, not annihilation. It is the overthrowing of the tent, or the taking down of the tabernacle, while the freed spirit is clothed with the house which is from heaven. Our whole existence is not bounded by the two points of birth and death, but stretches on to a future eternity. Death is not a fathomless, frightful chasm, but a landing-place and entrance into the everlasting abode of

spirits and of God. Abraham, Isaac and Jacob are dead, and yet He proclaims himself their God. He is not the God of the dead, but of the living, and therefore they live unto him. Here, then, we find comfort in relation to our dear departed ones, who have died in the Lord. To die is gain. To be absent from the body is to be present with the Lord. Oh, what a glorious change has already passed over the spirit of our glorified brother! He has arrived at our Father's house; he has passed through the gates of light; he has gazed on the glory of the throne; he has heard from the lips of the Redeemer the plaudit, "Well done!" He is bowing, with rejoicing angels and the spirits of just men made perfect, at the feetof his Lord. He is free from pain and toil, from grief and imperfection; without fault, before the throne of God and the Lamb. "Not lost, but gone before," is the sentiment we cherish in relation to him. We part with him only for a season, that we may receive him for ever. Our attachment is not irretrievably broken. We shall take up the golden links of a disrupted friendship, when we meet him in the climes of heaven, and that chain will unite us to each other, as we are for ever united to our Lord. Farewell, beloved one! may we meet thee again, and in glory everlasting!

Nor do our views of redemption terminate with the admission of the spirit to its heavenly home

The body is a part of the purchased possession, redeemed not with corruptible things, but with the incorruptible and precious blood of Christ. We hear the voice of "the Great Teacher" saying, "I am the resurrection and the life. This is the will of Him that sent me, that every one that seeth the Son and believeth in him should have everlasting life, and I will raise him up at the last day. Thy brother shall rise again." This glorious doctrine, built on the mediatorial authority of our Saviour, and on the testimony of the written revelation, commends itself alike to our judgment and our hopes. It is eminently reasonable; and it is in harmony with all that we know of the government of God. Nothing dies but to rise again, or to be reproduced in some new form. The pledge and pattern of our resurrection is furnished in the person and work of our Redeemer. He is risen from the dead, and ascended into heaven; from whence we look for him who shall change our vile body, that it may be fashioned like unto his glorious body. We shall rise, we shall live, we shall reign with him. "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." "The Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of

God, and the dead in Christ shall rise first. Wherefore comfort one another with these words." Be it ours to labour diligently if by any means we might attain to the resurrection of the dead. The Lord grant unto each of you, that you may obtain mercy of the Lord in that day!

And now, without attempting to trace the history or construct the biography of Dr. Harris, which may well be left to another occasion, and without desiring to pronounce fulsome eulogies on his name and character, I may be permitted, as one who largely shared his friendship, and intimately knew his manner of life, to utter on this occasion my impressions of his worth. We shall thus be enabled, to some extent, to estimate the value of the boon which was lent to us for awhile, and to glorify God in him.

It is pleasant to reflect that life to him, while not free from trials and anxieties, was a happy, as well as an honoured career. When anticipating his departure, and reviewing his earthly pilgrimage, he said, "All things have always worked together for good to me." Formed by the God of nature in a fair and beautiful mould, with a mind well proportioned and adjusted, he was eminently fitted to receive and impart gratification. Divine grace elevated and ennobled his character. He feared the Lord from his youth. When a child there was found some good thing in him toward the Lord his God. In-

debted, as I know he was, to the meek and intelligent piety of his mother,—and what man is there amongst us who does not owe much to his mother's influence, prayers, or example?—for early religious impressions, he increased in wisdom and stature, and in favour with God and man. His path was like the shining light, advancing more and more to the perfect day. As a student, a pastor, a professor, he cultivated the habit of devotion, and maintained daily fellowship with heaven. His life was one of faith in the Son of God. From this vital principle sprang all those fruits which adorned and beautified his character. His nature was at once generous and gentle. There was a charm and intelligence in his general conversation seldom equalled, and perhaps never exceeded. A vein of cheerful feeling and remark pervaded all his social intercourse. From bitterness, and jealousy, and all uncharitableness he was eminently free. Those who knew him well could scarcely fail to love him, and those who shared his friendship will look back upon their fellowship with him as supplying some of the brightest hours of their earthly being. He was kind and liberal to many of his poorer brethren, and embraced many opportunities of doing good with a large-hearted benevolence, the record of which is on high. In the most palmy days of his well-won popularity, he never "lifted up his soul unto vanity;" and the beautiful adorn-

ment of humility, of a meek and quiet spirit, was one which he wore daily to the end.

That an unusual variety of gifts was bestowed upon him by the great Lord and Author of all, is a fact which most persons will be ready to admit, and few, if any, would question. Analytical power of no mean order enabled him to pursue every subject of investigation with a profoundness and to an extent which was surprising. His earnest love of truth led him to the most careful and devout inquiry in all the departments of moral observation which claimed his attention. His diligence was unwearied. Whether at home or abroad, whether in the crowded thoroughfares of this great metropolis, or in the retired lanes of the neighbourhood of Cheshunt, he was always intent on accumulating knowledge, and was as ready with cheerfulness to communicate it to those who were willing to receive it. He had astonishing power in collecting and moulding materials, giving them a perfect harmony, and making them his own. Yet was he no mere compiler, no wholesale plagiarist, or retailer of the views of others. His conceptions were often as original as they were beautiful. They were clothed in language chaste and appropriate, and enriched by metaphors, which at times glowed as the firmament with living sapphires. His mind ever appeared to be advancing. As he was called from time to time in the providence of God from

one sphere of duty to another, he always rose with the requirements of new obligations; and appeared in the lecture room, as in the pulpit, a workman "that needeth not to be ashamed."

While happily at home in the attractive walks of literature and scientific research, he was pre-eminently a theologian. In an age like ours, not wanting in great and gifted men, who are doing invaluable service to the cause of philanthropy and Christian truth, there are comparatively few who make theology the study of their lives. He did this. Posterity will approve his conduct, and his recorded sayings. The present generation is not indifferent to his learned and elaborate labours, and there is reason to believe, as well as to hope, that their beneficial influence will be felt on our rising ministry, and through them on the Churches over which they may preside. While readily availing himself of all the light which modern research has thrown on the pages of the Bible, and adopting such new terms as the advancing character of the times required, he held with great tenacity to all the grand distinguishing truths of Christianity, as they are surely believed amongst us. Nothing pained him more than to witness the slightest departure from the faith in any whom he knew, and especially whom he had instructed; while he was never prone to be suspicious, or to make a man an offender for a word. His advocacy

of truth was always with meekness of wisdom and love. He breathed much of the gentle spirit of that disciple whom Jesus loved, and who lay on the bosom of his Lord. He delighted to speak the truth, and to speak it in love.

The bright unsullied reputation of our friend must yield us comfort, as we mournfully reflect on his departure. He was a living epistle of Christ, known and read of all men. His life was a commentary on the grand truths of Christianity, which was in him a vital principle, producing every variety of holy fruit. To those who surrounded and observed him he could say, "The things which ye have seen, and learned, and heard in me, do." The breath of calumny never tainted his reputation; seldom, if ever, did the tongue of slander detract from his worth. He was a man to whom our entire Denomination looked with mingled respect, delight, and thankfulness. Indeed, of him the whole Church of Christ thought with approbation, as of one who, while cherishing his own social preferences and ecclesiastical convictions, yet laboured, and prayed, and wrote, with a view to the divided Church being made one.

Responsibility of no mean kind attaches to all those who occasionally heard him preach—to those increasingly who were his friends and familiars—and especially to those young men who were wholly, or in part, trained by him for the sacred work of

the Christian ministry. My dear younger brethren, suffer the word of exhortation. I beseech you to have in remembrance the things you learnt of him. Let his entire devotedness to his work arm you with the same mind. Follow him, as he followed the Saviour. Then your ministry will be learned without affectation, evangelical without extravagance, earnest without exaggeration, and eminently useful to multitudes, who will be your joy on earth, and your crown of rejoicing in heaven.

It is no common calamity which we mourn in his removal; but one which will be painfully and variously felt. To the limited circle of his relatives, we tender our affectionate sympathies. May the God of the fatherless watch over his orphan child! May the Saviour comfort those lone women, who called him brother! May all who loved him, follow him in the path of life and joy!

And now mark the perfect, and behold the upright, for the end of that man is peace. Death came suddenly to our friend, but it scarcely surprised its victim. Dr. Doddridge's hymn, commencing with the words,

> "Ye servants of the Lord,
> Each in his office wait,"

was a favourite one with him; one on which he often dwelt, and the sentiments of which he powerfully wrought up in one of his most effec-

tive sermons. It was reserved to him to realise the truth it embodies in the death by which he glorified God. He was found waiting for the coming of the Lord. He lay down to die with an amount of calmness and composure most remarkable. All fear of death was removed. The conflict of nature was brief. The warfare was soon accomplished. The closing hour of life witnessed his attempt to breathe out some of the penitential expressions of the fifty-first Psalm. He then fell asleep. The oracle of truth utters, in relation to him, the words from heaven, "Blessed are the dead that die in the Lord."

And now, under the pressure of our trouble, where can we turn for aid? Where can we look but to the ever-living Saviour, who has the words of eternal life? We breathe out our resignation, our desires, and our hopes, at his feet! "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Help, Lord, for the godly man ceaseth; for the faithful fail from the children of men. We pray thee to accomplish the number of thine elect, and to hasten thy kingdom. May we meet our friend in the glory of the heavenly world. Earth is less attractive by his departure than it was. Let us go, that we may die with him. Yet, all the days of our appointed time would we wait, in watchfulness and prayer, in effort and in faith, till our change come. Amen.

Discourse,

DELIVERED, IN MORE IMMEDIATE CONNEXION WITH NEW COLLEGE,—THE COUNCIL, PROFESSORS, AND STUDENTS,— AT NEW COLLEGE CHAPEL, ON SUNDAY MORNING, JANUARY 4, 1857,

BY THE REV. T. BINNEY.

1 CORINTHIANS, CHAP. XV., VER. 1—19.

1 MOREOVER, brethren, I declare unto you the Gospel
which I preached unto you, which also ye have received,
2 and wherein ye stand; By which also ye are saved, if
ye keep in memory what I preached unto you, unless
you have believed in vain.
3 For I delivered unto you first of all that which I also
received, how that Christ died for our sins according to
4 the Scriptures; And that he was buried, and that he
rose again the third day according to the Scriptures:
5 And that he was seen of Cephas, then of the twelve:
6 After that, he was seen of above five hundred brethren
at once; of whom the greater part remain unto this pre-
7 sent, but some are fallen asleep. After that, he was
8 seen of James; then of all the apostles. And last of all
he was seen of me also, as of one born out of due time.
9 For I am the least of the apostles, that am not meet
to be called an apostle, because I persecuted the
10 Church of God. But by the grace of God I am what
I am: and his grace which was bestowed upon me was
not in vain; but I laboured more abundantly than they
all: yet not I, but the grace of God which was with
11 me. Therefore whether it were I or they, so we preach,
and so ye believed.
12 Now, if Christ be preached that he rose from the dead,
how say some among you that there is no resurrection
13 of the dead? But if there be no resurrection of the
14 dead, then is Christ not risen: And if Christ be not
risen, then is our preaching vain, and your faith is also
15 vain. Yea, and we are found false witnesses of God;
because we have testified of God that he raised up
Christ: whom he raised not up, if so be that the dead
16 rise not. For if the dead rise not, then is not Christ
17 raised. And if Christ be not raised, your faith is vain;
18 ye are yet in your sins. Then they also which are fallen
19 asleep in Christ are perished. If in this life only we have
hope in Christ, we are of all men most miserable.

DISCOURSE, &c.

1 COR. XV. 3, 4.

"I DELIVERED UNTO YOU FIRST OF ALL THAT WHICH I ALSO RECEIVED, HOW THAT CHRIST DIED FOR OUR SINS ACCORDING TO THE SCRIPTURES; AND THAT HE WAS BURIED, AND THAT HE ROSE AGAIN THE THIRD DAY ACCORDING TO THE SCRIPTURES."

We are assembled this morning under very unexpected and most deeply affecting circumstances. We meet to mourn the loss,—to give thanks for the useful and consistent life,—to rejoice in the peaceful and happy death,—and to glorify the grace of God in the natural and spiritual endowments of an honoured and beloved brother and friend. A service like this makes a great demand on our sympathies and affection; while yet there needs to be brought to it much of serious and sanctified thought. It requires this to lay but the first stone of a monument to the memory of the dead! Our friend was not only a Christian man and a Christian minister,—he presided over a College of no mean pretensions, and was a Teacher to those who were themselves to

become the teachers of others. The most appropriate tribute to the memory and labours of such a man, would be the delineation of the character, with an exposition of the teaching, of (if I may so speak) one of the Professors of the College of the Apostles,—or the exhibition and defence of one or other of the central truths of the Christian system,—or all combined, as illustrative of what, in his degree, our friend was, and of what he taught, felt, and loved.

From what is customary on such occasions as the present, I am well aware that what may now be spoken will be expected, hereafter, to take another form; it will have to become accessible to those who only knew our brother in his public capacity,—who cannot be with us this day, and who, if they were, could not be the subjects of those special affections with which we tenderly hallow his memory and his name. I must fall in with this expectation; and I shall do so, partly from a sense of duty, partly from the impulse of love. What may now be said, in the way of argument or illustration, will only be a portion of a train of thought, the whole of which shall hereafter be laid, as a humble offering, on the tomb of the deceased. Many themes might have been selected bearing directly on what was *personal*,—suggestive of thoughts and feelings inspired by recollections of the man;—for our friend was one by whom it was a privilege to

be esteemed,—his character was as beautiful as his talents were distinguished,—he won from us love as well as respect. Our special business, however, is rather with his important public relations; and we cannot but feel that his high office, connected with the studious investigation and the systematic exhibition of God's Revealed Truth, calls for some exposition of that Truth,—some portion or aspect of it,—such as may constitute an appropriate memorial of our friend's faith, teaching, experience, and hopes;—what he was, what he aimed at, what he did;—and what it was his desire that those should become, who were guided by him in their sacred studies, and devoted, in purpose, to the great work of preaching the Gospel and edifying the Church.

With these views and impressions of the present service, and this anticipation of a further duty, I have taken as the subject of discourse one which I think suitable to the ultimate purpose to which I have referred. It is one, indeed, which naturally admits of a personal application to individual Christian character, and so far it may be found to harmonize with the thoughts and feelings of this day; but I have selected it, (from among others on which my thoughts had already taken some rude shape,) because an exposition of it seemed appropriate in connexion with the name, labours, and life of one who had filled a theological chair, and might constitute a fitting memorial to put into the

hands of the friends generally, and the students in particular, of that College over which, as the first Principal, our friend presided.

The subject of discourse will be found in the First Epistle of Saint Paul to the Corinthians, the fifteenth chapter; verses, third and fourth:—"I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures."

In the prosecution of the discourse, I shall first state the principle of interpretation on which our subsequent remarks will proceed, and by which they may be modified: I shall, in the next place, bring out from the text, and set forth, what, on the principle explained, will, we think, legitimately be found in it: the whole may be concluded by such observations as may be suggested by the subject and the occasion.

I.

Our first object, then, is to state,—perhaps to explain, illustrate, and defend,—the principle of interpretation which we mean to apply to the text.

Some years ago, one of the writers in a then noticeable series of tracts, advanced this position,—

or used words to this effect:—"It should be remembered, that it is only by accident, that we have, in the writings of the Apostles, any *distinct* statement of Christian doctrine." This assertion occasioned, at the time, in some quarters, much excitement;—indeed, a great outcry. It was thought to be something very terrible. Certainly the word "accident" in such a connexion is most inappropriate, and, in fact, offensive. The opinion, too, which the assertion was intended to support,—our dependence on unwritten tradition for a full and definite Christian Creed,—is one which, as Protestants, we should of course condemn. Being well considered, however,—steadily and thoughtfully looked at,—something very like a truth may be found lying within these strange words;—something, too, which it may perhaps be important for us rightly to understand, and constantly to remember. This may be seen, we think, by recollecting the origin, character, and object of the Apostolic Epistles.

With the exception of the Epistle to the Romans and that to the Hebrews, both of which partake of the nature of set disquisitions, each of them assuming, more or less, the appearance of orderly and systematic arrangement,—with the exception of these, the apostolic letters are very informal. They are not so much adapted directly and simply to explain to a stranger what Christianity is, as to indicate and make him feel what it must have been,

in the apprehension of those to whom the writings would be intelligible.

The Gospel was preached before it was written. When the preachers of it began to write, they did not so much write *it*, as write *about* it: for they wrote to people that believed it;—who had it in their minds as knowledge—who did not need to have it announced to them, or explained, but only to have it *referred* to as something already understood. For several years the Gospel was diffused as a system of truth,—and Churches were established upon it, and grew up holding it, as so much distinct, and distinctly defined, objective belief—without its having been committed to writing, and without the possibility, therefore, of any one learning it from written books.

I speak only of *the Epistles*,—as it is with them that we are at present concerned,—when I say, that the earliest apostolic writing which we have, could not have been written *earlier* than twenty years after Christ's ascension; and, that, so far as the writer was concerned, (Paul,) it was not written till more than half of his apostolic career was past. Previous to this, the Gospel was in the Church as a tradition;—or as a deposit in the hands of the Apostles;—or, so far as revealed, as so much common public thought. It was taught by word of mouth;—it was received as reported and explained by those who preached it; its facts, doctrines,

beliefs,—its ideas of the Divine, the Spiritual, the Future,—all existed in the mind of the Christian community without their being formally set forth in any systematic, apostolic writing,—or in any apostolic writing at all,—such as the Epistles, at least, of which we now speak.

Then—after twenty years from the ascension of Christ, and after more than the half of Paul's apostolic labours in vocally publishing the Gospel was over,—after this, when he began to write, his writings, for the most part, were *called forth from him*, so to speak, by local circumstances;—they were required, or occasioned, by something that might seem temporary or accidental. I do not hold that there was anything *accidental* in the matter; but it is simply a fact, that the letters were *occasioned and called forth* by events and circumstances, which the Apostle noticed *in writing* from not having opportunity to speak, or not choosing to wait till he *could* speak, by the living voice. His writings must be looked at, therefore, in the light of this fact, and interpreted according to the relations which he and those whom he addressed stood in towards each other. You will observe, then, and mark this important position,—that, in the Apostolic Epistles, Paul does not write to persons ignorant of the Gospel,—he does not write for the purpose of *preaching it* by the pen;—he does not write for the purpose of *formally explaining* it;—

but he takes it for granted, and speaks of it as a thing already existing, as so much known and admitted truth, in the minds of those to whom he writes. Hence, the Gospel is not, properly speaking, *revealed* to those persons; declared as a new thing; or elaborately and minutely set forth, as for the information of those who knew it *not*. It is referred to; appealed to; language is employed which *involves* it. All the phraseology is such as indicates that there is something *underlying* the phraseology;—something which the writer and the persons addressed mutually and perfectly well understood,—but which strangers must in a great measure *infer*. Such and such *words*, we say,—such and such phrases and allusions,—used by and passing between these people, can only be accounted for on the supposition of such and such *ideas* being common to both—being held, believed, understood, and, after such and such a fashion, apprehended on both sides. The previous verbal teaching of the man who now writes, which had formed and moulded the faith of the people written to, *must*, we say, have included such and such statements, *or*, these written terms never could have been thought of;—they would not have been wanted, and they could not have been employed. Above all other kinds of writing, letters, (such writings, that is to say, as St. Paul's,) need to be interpreted on the principle now ad-

vanced ;—that is, on the implied existence, on both sides, of knowledge beyond what may be distinctly stated in the writing itself; which knowledge would make the writing perfectly intelligible to those who received it; and which will have to be admitted, assumed, or somehow made out by others if it is to become intelligible to *them.*

It may be worth while to illustrate this, by referring to a passage or two bearing on something of no doctrinal importance,—something out of the range of theological ideas.—" The cloak which I left at Troas with Carpus, when thou comest bring with thee." " Trophimus have I left at Miletum, sick." The Apostle, you observe, does not *say,* in so many words, that he had been at Troas and Miletum. He does not *inform* Timothy of the fact, as of a thing which he did not know. He does not *state* the matter as he might have stated it to a stranger, who was utterly ignorant of him and his movements, and to whom he wished to *communicate* the knowledge. He does not do this;—yet, without his doing it, it is easy to see that the words must be interpreted *on the hypothesis* that, underlying the words, there was the fact that Paul *had been* at the places mentioned, and that Timothy knew that. This fact being known alike to Paul and Timothy, the words of the one would to the other be natural, sufficient, and perfectly intelligible; and to *us,* too, if we admit the fact, their import is

obvious. If, however, the fact should be denied, *then* the words must be explained *on some other hypothesis*. That is to say, words, obviously implying that Paul had personally been at Troas and Miletum, would have to be explained as *not* implying any such thing; and it would have to be shown how he could say that he had left things at one place, or separated from persons at another, without there being any necessity for supposing that he had personally been at either of them. This illustration will show what we are aiming at in these remarks. We mean to say, and to affirm, that, just as the historical fact referred to, must be understood as lying beneath the texts now quoted, so, in many other texts, in the epistolary writings of St. Paul, facts and doctrines,—great and momentous ideas,—not themselves distinctly stated, must be understood as lying beneath the phraseology he employs,—either for that phraseology to be justified in itself, or for us to have any adequate notion of the way in which it must have been felt and understood by those to whom it was originally addressed.

I am well aware that these views may be regarded by many as somewhat questionable, perhaps dangerous. It may be thought that if they do not lead us to overlook, or to undervalue, the really distinct and positive statements of Scripture, they may foster the habit, and lead us to depend on the vague issues of inferential reasoning. I am not, I

confess, alarmed by this. That *kind* of inferential reasoning for which we contend, is by no means the questionable thing that some think it. Besides, it is a necessity, a simple matter of fact, that our study and interpretation of the apostolic letters must be conducted with the aid of it, whether we are willing to say so, or not. Of course, it is to be borne in mind, that these letters must be taken *as a whole;* that it is not from a separate passage, or a single document, that we can learn everything; that it must be by the comparison of passage with passage, and of Epistle with Epistle,—the putting together of all that bears on each topic, in the different productions,—that we can hope to make out, in its perfect fulness and exact form, that underlying substratum of thought on which the language of the Epistles rests,—which was in the Church before they were written—and which, in every one of them, is assumed to be known. In perfect consistency, however, with this admission of the necessity of collecting, from every part, the entire sense of the whole Scripture, we beg to remark, that it may at times be exceedingly useful to take an isolated passage,—to notice the peculiarity and pregnancy of its terms,—and to mark *the implications* which they suggest. Kindred passages will, for the most part, need to be referred to, to confirm, complete, temper, or modify; but, from some separate and single statement, we may often obtain very striking

and important results,—the discovery, it may be, of fixed points, of logical limitations, or guiding lines.

I am willing to hope, that it may not be without its use for us to illustrate the principles and canons of this first division of our Discourse by the form into which we shall now throw our remarks on the words before us. "Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For *I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures.*"

Our principal business will be with the third and fourth verses; but we shall probably touch, at one time or other, the entire context. In dwelling upon the verses indicated, our object will be to show, *from what they express,* what they *imply.* Looking at what is plainly on the surface, we wish to point out how much must be understood, and cannot *but* be understood, as lying beneath, to give substance and significance to what is said. These implications will be examined and illustrated, only so far as they relate to *two* things:—FIRST, *to the Apostle himself,* as *a religious teacher,*—what he professed to be and do: and SECONDLY, *to his idea*

of *the sort of Religion which Humanity needs*, and *how it is to be obtained*, as indicated by what he did.

II.

In proceeding to the development of these several matters, it may be permitted us to observe, that you cannot but notice, at the very outset, how strikingly the whole passage before us, reading from the beginning of the chapter, illustrates the foundation-fact on which the whole of our preliminary discussion proceeded. All along, the Apostle refers to what the Corinthians *knew*; to what he had "*preached*" among them; what they had "*received*," and "*believed*," and "*in which they stood*." This personal, oral teaching of his, of which he reminds them, had commenced about five or six years before, and had continued for about two years;—for three or four years he had been absent from Corinth. During the whole of that time, the Corinthians, so far as we know, had not in their possession a single apostolic writing, except, it might be, copies of the Epistles to the Thessalonians, which Paul wrote from Corinth soon after his settlement there, and with which his course of sacred authorship began. Though the Corinthians, however, had no Christian *books*, they had the Christian *truth*. They had no New Testa-

ment, but they had the ideas it was one day to contain. They had no *written* Evangel, but they had the Gospel itself:—they "knew" it and "believed" it. Paul appeals to that knowledge and belief. He refers to the fact of his vocal instructions and living ministry. He reminds them of what it was he had "declared" and "delivered" to them, namely, "that the Christ died for our sins," and that, after being buried, "he rose again from the dead."

This statement, then, well considered, will be seen, we think, to *imply* much, and that very noticeable, in relation to the Apostle himself *as a religious teacher*. It casts light on his own conceptions of his office, his personal pretensions, what he had to do, the sort of knowledge he professed to impart, and so on.

In the first place; it is very obvious from the words before us, that Paul, standing up to teach, did not profess to be *a great thinker*. He claimed nothing on that ground. He might have had great thoughts; he may have been a person of consummate ability,—of large genius, wonderful originality, profound insight, high culture; one who had long and deeply meditated on whatever was perplexing or interesting to man;—but he came with no pretensions resulting from all this, or resting upon it. He was not a philosopher, who

had reasoned out a system of truth; who had penetrated, or thought he had penetrated, into the unseen; had discovered the secrets of the universe, or could explain the mystery of life. He made no pretensions to any such thing. He did not invite men to listen to what, in his thinkings about the world and man, he had *arrived* at, as to the Divine existence, perfections and government,—moral duty,—religious worship,—a future state,—or any other of the great problems which had exercised the human mind in all ages, and upon which so many theories were to be met with in his own. He did not come forth with *his* theory. He did not take his stand among his fellow-mortals who were everywhere asking for some solution of those things, and say,—"Listen to *my* solution. I will tell you how these matters have come to shape themselves to *me*, as *the result of frequent and prolonged thought.*" He did not do that. Great thinkers, or men professing to be such, or taken for such, have been always very much in request, and they no doubt have their place and their use. As a Christian teacher, however, I wish you to observe, that Paul did not pretend to be one of these, nor, in his apostolic character, is he to be *accounted* one of them. Whatever might be the strength of his intellect, the largeness of his knowledge, his habits of thought, his earnest grappling with the mysteries within and the mysteries without him, he never

pretended to have made any discoveries. He did not come forth with something of his own;—a religious and moral system, which he was ready to teach,—to argue out, or to argue *for;* which he presented to the human understanding, and was prepared to urge upon it by the powers and forces of logical demonstration. He took what might be thought far lower ground than this. His, apparently, was a humbler vocation. He said that he had to speak about *some one else;*—he had something to say respecting *him.* He had not to utter his own thinkings, but *to tell what he had been told* about this person. His pretensions went no higher than this;—his great anxiety was to do *that!*

But, in the second place, Paul not only did not come as a *thinker,* professing to have discovered, by native force, the spiritual system which underlies all visible and human things;—but he did not even come simply as an inspired prophet, to whom the true and the spiritual *had been revealed by God.* What he professed was, not that the eternal and the invisible had been unveiled,—that the secret of existence and the wonders of the universe had been made known to him, by the spirit of inspiration,—and that he was commissioned to teach what he had thus learned. It was not this that he said. He did not claim attention because he had been made the recipient of so much *thought,*—

thought, which had directly passed from the Divine Intellect to his own—and which would make men wise and knowing in relation to all *truth.* He did not say that he was in possession of certain authentic discoveries of *eternal and spiritual relations and facts;*—or that he was entrusted with divine messages, commands, or promises only—things which could be conveyed from the mind of God to the mind of a prophet, and then by him *put into words.* No: he said that he had to speak about other matters, and after another fashion, altogether. He had to make known the Christ,—the Anointed One,—the Sent and the Messiah of God. He had to speak about *a person;* some one that had actually lived in the world; whose appearance had been a recent, visible reality,—but whose coming was a divine act. He had to speak of *this;*—that is, the putting forth of power on the part of God, in sending a Christ into the world,—not merely the impartation of knowledge by sending thoughts into an inspired soul. You cannot but see, that the words of the text tell us all this, as plainly as any thing can;—not in so many words, but by necessary and inevitable implication. Paul, then, when he stood up as a religious teacher, neither professed to be a great, original *human* thinker;—nor merely to have received, *by prophetic illumination,* a discovery of eternal, spiritual *truth.* It was not of the

eternally true only, but of *the recently miraculous* that he had to speak;—not merely of divine discoveries, but divine acts; not thoughts, but things; not what had been conveyed to him as intellectual entities, but what had been embodied in a personal Messiah. He had to preach *Christ*, not Christianity. The word Christianity he never heard;—Christ as a Person he knew. Of *Him* he spake;—declaring and testifying, in the words before us, "*that he died for our sins, and rose again from the dead.*"

But a third thing is to be noticed here,—one that necessarily springs out of the Apostle's statement as to *what it was that he had to say about Christ.* Paul, we have shown, did not come either as a human thinker, or merely as an inspired prophet; but as one who had to direct men to the Christ of God. I wish you now to observe, that in telling us what he had to say *about* Christ, he did not set *him* forth as a *thinker* or a *prophet.* He was not himself a philosopher; nor was he the pupil of one. He did not say that he had learnt, from a great master of thought, a wonderfully arranged system of truth, which he was ready to teach *as his.* Nor did he say, that the Christ he spoke of had had *revealed to him*, by the Spirit of God, all possible or necessary *knowledge;*—that he was commissioned to *teach* this;—that he *had* taught

it;—that he, Paul, was in possession of it,—a divine system of thought,—great ideas, originally in the Divine Mind,—then in Christ's, by direct inspiration,—now in his, from his having learnt what Christ had taught. This was not Paul's way of putting the thing. It plainly appears, from the words of the text, that what he had to tell about Christ was, not what he had *spoken*, but what he had *done;* not what he had *thought* or what he had *said*,—but what he had *accomplished*. Paul did not carry about with him copies of Christ's discourses to give to people, or repeat and rehearse them in his own, as if *that* was the thing he had to do. It was not what *Christ* had preached that *he* preached;—but *Christ himself*,—what he *was*, and what he had done. Not what he had *told* his hearers *in words*,—but what he had *effected* for the world *by his work;*—not what he had revealed of truth to the human intellect, but how he had acted and what he became on man's behalf;—not what he had uttered and taught *while he lived*, but what he had done and accomplished *when he died*. Nothing can be plainer than that this is Paul's own account of his office. It is involved in the text,—in every line and in every letter. He had not to speak—or not mainly—of one who thought, taught, instructed, lived. It was not Christ the Thinker,—the Speaker,—the Prophet;—the utterer of parables, the giver of

precepts, the revealer of the unknown;—one who spake as having authority;—who exemplified in himself the character he drew;—whose words it behoved all men to hear. That might be, and it was; but it was not Paul's great object, or not his first, to tell men this;—to let them know what Jesus had *said.* He did not call upon them *to listen* to Christ; but, so to speak, *to look* at him. They were not to be instructed by his reported utterances,—but benefited by his personal acts;—not so much to believe *his words,* as to believe in *Him.* The substance of Paul's testimony was, that the Christ died, and rose from the dead;—that he died for our sins, —was buried, and revived;—"was delivered for our offences, and raised again for our justification."

III.

In this way, then, if I do not greatly err, you can see what the Apostle's language implies in relation to himself,—in what light it places him before us as a religious teacher. He teaches, he says, not his own thoughts,—not any great human conceptions; nor does he teach only *God's* thoughts, —any great divine conception. He directs the attention of the world to a *person*—a Christ—an anointed one;—a person, too, raised up and sent forth to *do* something; not simply to speak, but to

act. And then he tells us what it *was* that he did and became. I now advance to this. I shall take the two parts of Paul's statement and make a remark or two on each, and we shall see, I think, from the subject-matter of his teaching, what his idea must have been of the sort of religion that Humanity needs. "I delivered unto you that which I also received, how that Christ *died for our sins* according to the Scriptures; and that, on the third day, *he rose again*, according to the Scriptures."

First. "*The Christ died for our sins.*" I do not see how this language can mean anything less than that Christ *died* to *destroy* our sins; to put them away; to deliver us from them;—that is, to *secure* their forgiveness; to annihilate, as it were, both them and their results; what their results to us *would* be if they themselves were not cancelled. This, then, is what Paul had to testify and affirm, —"the Christ of God *died for our sins.*" But now, mark what that *implies*. It implies,—that the forgiveness of sin, according to Paul's teaching, is not simply a matter of *kind feeling* on the part of God, flowing forth on *a change* of feeling in man; —but that it required that something should be *done* to put away sin;—and that that something *was* done when the Christ "died" on account of it. Whatever, then, Paul had to teach as to repentance, reformation, prayer, on the one side,—love,

compassion, mercy, on the other; he had, nevertheless, to teach *this*,—that the forgiveness of sin depended, besides, *on something else*,—that something else being *an external fact*, a thing done, done by Christ. "He died for our sins." It was not, observe, that the possibility of forgiveness, or God's willingness to forgive, was *announced* by Christ in words, as a divine message,—a revealed truth,—a thing made *known*;—but that the thing was *secured* by him,—secured by what he *did*;—it was rendered possible, or it was facilitated, or it was provided for, *by this*. As to *how* the death of the Christ answered this end; why it was required, and in what manner it operated; whence its external necessity, whence the inherent secret of its power; —that is not explained here, nor are those questions at present before us. All that we say is, that the text implies—and can have no meaning short of this—that the forgiveness of sin, man's deliverance from the burden and the results of it, *turned* on the occurrence of a *fact*,—the fact of the death of the Christ of God.

Hence, then, you will observe that what Paul taught was not, and could not be, any of the following things. It was not a pure, Philosophical Theism. It was not simply,—"God,—man,—nature, —law,—supreme will,—benevolent purpose,—*all right*,—right for every body." It was not that. Nor was it a Poetical or sentimental Theism:—"God,

—man,—nature;—love—beauty—trust—song; *all safe*, or very few having anything to fear." It was not that. Nor was it a pure, simple, Christian Theism:—"God—man—law—sin; a great prophet; a loving message;—a verbal assurance;—something said, taught; uttered in words, confirmed and ratified by miracle and martyrdom; a declaration and promise; repentance on one side, securing, of itself, forgiveness on the other." It was not that. It was not these, or any thing like these things. It might include something belonging to them all, but in itself it was something more. It was the assertion of a divine *act*, not merely the assurance of the divine *disposition*;—a work done, not a thing said;—something transacted, not uttered;—something embodied in a person and a fact, not merely breathed forth and clothed in speech. It was a *supernatural* something,—something done by God in raising up and sending forth a Christ; something done by the Christ as the sent of God. It was the manifested might of a Messiah, —not merely the word or wisdom of a prophet, however inspired, and whatever he might reveal!

You know how all this could be enlarged upon; how it could be further developed and fully confirmed by the quotation of other Scriptures. You know how other passages bring out, in its different aspects, the truth implied in this; how they cast light upon it, and in a great measure explain it—

the ground of its necessity, its mode of operation, the nature, vastness, and variety of its results; and so on. You know that in the apostolic writings the fact before us is to be met with every where. It pervades every important statement; it starts up from every page; it stands forth in all lights and under all circumstances; it subordinates to itself, lays hold of, touches and colours every thing. The Christ is "the Lamb of God;"—he "takes away the sin of the world;"—"he is set forth a propitiation to declare God's righteousness in the remission of sins;—that, through faith in his blood, men might be saved, and God be just and the justifier of him that believeth." "He who knew no sin was made sin for us;"—"in him we have redemption, through his blood, even the forgiveness of sins." "Without shedding of blood there is no remission." "The blood of Jesus Christ cleanseth from all sin." But we do not enlarge on all this. It is not our object to discuss the doctrine of atonement and sacrifice. All that we have to do, is to show how inevitably and necessarily the words of the text involve and imply it. Whether the thing be true or not,—whether the first Christians were right or wrong in teaching and believing it,—it must unquestionably be admitted, that the language of the New Testament *rests upon* it as the *mutually* understood and recognized belief of the preachers and the people of the first age. As a religious

teacher and guide, it appears, from his own statement, that Paul directly addressed himself not so much to the intellect as to the *conscience* of Humanity. He came to men assuming that they *had* a conscience; and, with that, *a consciousness of sin.* He took for granted that they had, and could put together, the ideas—God, law, transgression, penalty, *fearful looking for of judgment.* He came to this consciousness. He said to men—"You know that you have sinned; you know, also, that, deep down in those souls of yours, there is *this* sort of feeling:—'Sin is wrong doing in us; to punish sin would be right doing in God:'—you know that;—and you know that you are oppressed and terrified by that consciousness,—for you cannot tell how God can *do* right, and you escape what you deserve for doing wrong. *I* can tell you. Not only can I assure you that it *may* be; but I have to announce to you, that something *has been done* that it *might* be. The Christ of God was raised up, and sent into the world;—he was sent to do that thing,—and he did it. He did not come to speak merely, but to act. He lived, and spoke, and taught, indeed,—but his great business in the world was *to die;*—to die 'for our sins.' And he did thus die. And now, 'through him, all who believe' can have their sins forgiven, and 'be justified from all things;'—and, 'being justified by faith, they will have peace with God.'"

Second. "*Christ rose again from the dead.*"—All that these words involved and meant, as used by Paul; all that they would suggest to and call up in the mind of an instructed Corinthian convert; cannot be ascertained or conjectured *simply from the words themselves.* The bare words—"Christ died, was buried, and rose again,"—especially if *Christ* be used as a personal name, and not as an official title,—these words, *in themselves,* say no more than what might have been said about Lazarus. It was as true of Lazarus as of Jesus, that "he died, was buried, and rose again." In the first part of the statement, however, there is a clause which could not be applied to Lazarus;—it could not be said of him that he died "*for our sins;*" though it could be said "that he died, was buried, and rose again." But besides this, you will observe, that both in the first and the second part of the statement, there is an expression which could not be applied to Lazarus. It could not be said of him, (confining the observation to the second clause,) that he rose from the dead "*according to the Scriptures.*" But that is what is said of Christ; and this, of itself, is sufficient to show, that some great peculiarity attached to *his* rising from the dead. This presumption is strengthened by the circumstance, that his resurrection was the resurrection of the Christ of God, the sent Messiah; it was probably, therefore, the *continuance* and com-

pletion of what, as the Christ, he did, or began to do, when "he died for our sins"—which also was "according to the Scriptures." This we know to be the right view of the matter. The two things, "dying for our sins," and "rising from the dead," are parts of a whole,—the two sides of one subject; —both belong, and both are necessary, to the complete idea of that "Gospel" which Paul "delivered" and "declared." Here, again, then, you observe, the objective truth which Paul taught and set forth, as that out of which was to come, and by which was to be originated and sustained, a religious life in man—*this*, in the *second* aspect of it, as in the first, is something *done*;—a supernatural, divine *act*, not merely a divine message. A work of God's hand; not merely, a word from his lips, or an emanation from his intellect. A positive display and interposition of *power*,—not the utterance, merely, of thought:—"I delivered unto you that which also I received, how that the Christ, having died for our sins, and been buried,—*rose again from the dead*, according to the Scriptures."

What Paul would involve in this expression; what he associated with the fact of the resurrection of Christ; what he taught as included in it, and flowing from it;—the intimate connexion it had with every part of the Church's religious life,—its development and progress in the individual soul,— its anticipated consummation in the whole body;—

these things, I acknowledge and confess, are not to be inferred from the statement of the text *taken by itself*,—though I can quite conceive, that *they might all have been suggested by it* to a Corinthian Christian, who, *for two years*, had listened to Paul's spoken instructions. I must here then be permitted, from an obvious necessity, to refer to some of the aspects and relations of the resurrection of Christ, which are brought out in *other* parts of the Apostle's writings. I shall do little more than repeat a few passages, or only with a brief or occasional comment.

By his resurrection, Christ is said "to have been declared to be the Son of God, with power;" —"he rose again from the dead, because it was not possible that *He* should be holden of it." He rose, but not like others, to be exposed again to the stroke of death;—"death had no more dominion over him." He rose "to die no more." He came forth from the grave to inherit an exalted, glorious, immortal life. Again. Having died for our sins,—or, in the explanatory words of other Scriptures, "having been set forth as a propitiation," "that he might *put away sin* by the sacrifice of himself,"—he *rose again*, that he might pass through the vail of the visible heavens, as the High Priest passed into the holy of holies; that he might "appear in the presence of God for us," and complete there the presentation of his sacri-

fice;—and there "he ever lives to make intercession." Again, having been raised from the dead, he is further raised "far above all things;" "above every name that is named." "All power is given to him in heaven and in earth." "Angels and principalities and powers are made subject to him;" —and "he is to reign till all things are put under his feet." Again,—being exalted "he received gifts for men;" he shed them forth; more especially he sent the Holy Spirit,—the convincer and reprover of the world—the comforter and sanctifier of the Church,—to be with us for ever. In connexion with this, it is to be observed, that the resurrection of Christ, his restored and exalted life, touches, in various ways, and at all points, *the spiritual life of Christian men.* Christ's resurrection, for instance, is typical of man's new life—for "as *he* was raised from the dead, so *we* are to walk in newness of life"—"as those who are alive from the dead" too. Then, his *present condition*, consequent on his rising from the dead, is to be felt as a motive to spiritual-mindedness;—"*if* ye be risen with Christ, set your affections on things above, where he is,—not on things on the earth; —mortify your members that are on the earth,— for ye are dead and your life is hid with Christ in God." The raised, exalted, living Christ, is to be the life of our life, the source of our holiness; even as the dying Christ is the death of our sins.

Believing in him, he lives in us. "The life that we live by the flesh, we live by the faith of the Son of God, who loved us, and gave himself for us." He is said to "*give* repentance and remission of sins." He is "called upon,"—answers,—helps,—saves; "his power is made perfect in weakness;"—"his grace is sufficient for every need." The Church "grows up into him." By "the supply of the Spirit of Christ Jesus" it is solaced and sustained;—"the inward man is renewed day by day." Because Christ lives, the Christian lives;—lives now, and shall live hereafter. Still further. The resurrection of Christ is at once the pledge and model of our own. His present condition of glory and blessedness is that to which we are to be conformed. "To them that look for him he will come again." "He will change their vile body, that it may be fashioned like unto his glorious body." "They shall be like him, for they shall see him as he is." "*So shall they be ever with the Lord.*" Now, "every man that hath this hope in him, purifieth himself, even as he is pure." "I declare unto you, brethren, the Gospel,—as I delivered it unto you,—how that Christ died for our sins according to the Scriptures;—and that he *rose again*, according to the Scriptures."

Such were the two sides of the objective truth which Paul taught; the reception and influence of which was to originate and sustain the religious

life of man. It was thus he met the necessities of Humanity;—thus he brought to it light and guidance. He exhibited a Person,—the Christ of God. Of him he asserted two things,—that "he died for our sins," and "rose again." By the one fact he met the condition of men as they are burdened by thoughts of the past;—by a sense of sin and conscious moral degradation. By the other fact he met them as they are groping after the divine and the eternal;—stirred by vague longings and aspirations after a better life. The one brought peace to the desponding; hope to the guilty; life to the dead:—the other *nourished* that life; purified, exalted it; provided for its becoming the source of "all holy conversation and godliness" —the commencement of that which, progressively perfected here, would be finally consummated in the virtue and blessedness of the upper world. To these two things, which the Apostle asserted and testified of Christ, every thing in theology, religion, and morals,—every thing belonging to spiritual truth, human duty, hopes and prospects—may be referred. God, law, sin, penalty; divine government, future retribution, merciful arrangement;—with all kindred and correlative truths, gather round the *first*:—spiritual life, sonship, salvation;—access to God, worship, song; favourable help; religious virtue; light in darkness,—hope in death; faith apprehending and laying

hold of "the things not seen;"—these, and all similar beliefs, experiences, and affections grow out of the second. Well considered, it ceases to be wonderful that Paul should compress into these two things the sum and substance of all he taught; that through them he expected to meet and to help humanity; to infuse into it a spiritual and divine life,—"the life of God in the soul of man."

The general result of all that we are supposed, in this discussion, to have learnt and illustrated, of the *form* and *matter* of Paul's teaching, may be thus stated.—It would seem, in the first place, that, according to St. Paul, the religion needed by Humanity is of such a nature, that no individual man can possibly attain unto it, by speculation, intuition, independent thought, or any other exclusively *subjective* process; for it must include in it something *done*—done on man's behalf,—something *external*, therefore,—of which he can only acquire the knowledge by testimony. Further, it would seem that, according to Paul, the religion needed by Humanity is not a thing which men *as a species* can attain unto, by the gradual increase of light and knowledge, the advance of discovery, and the progressive development of the religious faculty from age to age;—and this for the same reason—the reason already assigned—because it must include in it something *done;* because, what Humanity requires, is not simply the discovery of spiritual

relations and eternal truths, but the occurrence or accomplishment of an event or fact, by the actual interposition of divine mercy. Hence, the religion of Humanity must result from faith in *what is brought to* IT, and cannot rest merely on *what* IT *reaches* by its own independent investigations and efforts. Still further, — to put the matter in another light,—we learn from what Paul did and taught, that, according to him, the world needed, in order to its really having a religion worth the name, something more than *revelation;* — more than divine speech, divine discoveries of the spiritual and the true. Inspiration was not enough. Seers and Prophets, however illuminated and however endowed, could not meet the case. The greatest thoughts from the intellect of God would not do. More was required than visions of the Almighty; messages from heaven; communication or response from the holy oracle;—or any thing that could be spoken, or that required only to be put into words. It was necessary that there should be *miraculous acts,* as well as *inspired speech:* a Christ of God, empowered by him to *do* something,—not merely a Teacher sent from God with something to *say.* According to Paul, the supernatural, the miraculous, must not only be admitted in religion, but it must be admitted *not* as *evidence* merely—God's seal to the truth or importance of what the human speaker says,—but as belonging to the very essence of the

objective truth to be believed; the divine facts which are themselves to be reported and set forth. It is not—as it is sometimes put—that *Paul* works a miracle to confirm and establish some great saying, discovery, or promise which he attributes to God;—no: he has to testify of the miracle which *God* wrought,—the wonderful supernatural thing which *He* accomplished, when he interposed in our behalf in the person of Christ, and clothed truth and promise in the facts of the Redemption. The grand miracle of the Gospel is the Gospel itself—that "*God sent forth his Son as a propitiation*;" that "He was in Christ reconciling the world unto himself, not imputing to men their trespasses." *That*, with us, is the region of the miraculous and the supernatural. If God threw a burning mountain into the sea, of course there would be waves and wonders at the shore, altogether different from the natural and ordinary course of things; but the grand miracle would be the central *fact*,—the descent of the mountain from the divine hand. Signs and wonders, following the steps of apostolic men, and appealing directly to the eyes of observers, we quite admit; but the great miracle was out of sight;—it was that which *itself* constituted the object of faith. Perhaps the material signs and wonders could not but follow, by some mysterious law, from the occurrence of the redemptive spiritual facts of human salvation;—but,

whether or not, *those* are the facts in which Paul teaches us to see the supernatural element as it most strikingly belongs to the Christian system. "I declare unto you the Gospel;—that *the Christ died for our sins;*" and that "*he rose again from the dead.*"

IV.

We have thus endeavoured to ascertain and to set forth what, as it appears to us, the Apostle's language involves or implies; we cannot but think that what has been advanced must of necessity be admitted as lying beneath it,—constituting, so to speak, the substratum of thought on which it rests. The passage is but one instance among many of the fulness and pregnancy of the Divine Word. Leaving, however, what has been said to your individual judgment, but commending it to your thoughtful consideration, we proceed to the general observations with which we proposed to conclude the discourse.

1. It is worthy of remark, we think, how, in the text itself, and in the neighbourhood of it, there occur many manifest and most striking proofs of *the deep conviction which the Apostle had of the vast importance of what he taught.* These can at present be but rapidly glanced at, or simply indi-

cated, though they would well repay a large amount of thought and attention. They may be seen in such points as the following.

In the first place: the apostolic testimony respecting Christ,—what Paul had taught the Corinthians at first, and of which he now reminds them,—is described by him as constituting, in a very emphatic manner, THE GOSPEL. (ver. 1, 2.) It was that by which men were to be "*saved.*" They were to receive it, and abide by it, and keep it in memory. It was "the good news," "the glad tidings," "the glorious Gospel of the blessed God." It was the import and essence of "the ministry of reconciliation." It was GOD'S method of saving the world,—not Paul's idea merely, or any one else's, of *a way* to be saved. "I declare unto you *the Gospel* which I preached unto you;—*by which also ye are saved,* if ye keep in memory what I preached unto you." . . . . . In the second place: the Apostle assigns to the things mentioned in the text, the highest and most important position, considered relatively to the whole of his teaching. (ver. 3.) This is equally true whether you take the phrase "first of all" as indicating *order,* or expressing *quality.* Whether St. Paul means, that the subjects referred to were taught first in the order of time,—or were taught as the first, the chiefest and weightiest things, which he had to teach, comes very much to the same result. In either case, a distinct and fun-

damental importance is attached to them. This feeling of the Apostle, this implied import of his language, may be illustrated by the account which he gives, in the beginning of the Epistle, of the way in which he commenced and conducted his ministry at Corinth. "I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, *and him crucified.*" "The Jews require a sign, and the Greeks seek after wisdom: but *we preach* CHRIST *crucified,* unto the Jews a stumbling-block, and to the Greeks foolishness; but unto them which are called, both Jews and Greeks, CHRIST *the power of God,* and *the wisdom of God.*" Chapter ii. 1, 2; i. 22—24. . . . . In the third place: the Apostle intimates that what he taught had been the subject of *two* revelations. (ver. 3, 4.) It was what was "*according to the Scriptures*"—the Old Testament prophecies, which men spake "as they were moved by the Holy Ghost;" and it was "that *which he had also received,*"—the knowledge and import of which had been divinely revealed to him. Paul claimed to be "an apostle (Gal. i.), not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead." "I certify you, brethren, that *the Gospel* which was preached of me is not after man. For I neither

received it of man, neither was I taught it—*but by the revelation of Jesus Christ.*" This Gospel emphatically consisted of the great central fact that "Christ died for our sins." In declaring and announcing it St. Paul tells us that he "preached Christ crucified;" and in doing *that*, he seems now to say to us that he did *this*:—he set up the cross and called the world to assemble round it; he then opened, and, in one hand, held up the previous revelation, the prophetic Bible;—with the other he pointed to the high heaven, the dwelling-place of God; then,—at once "reasoning out of the Scriptures," and speaking as a divinely commissioned "apostle,"—he asserted that God had "*revealed to him*" His Son, who, on the cross before which he stood, had "died for our sins;" and that this fact was the fulfilment and realization of what had been "*spoken before*,"—which was "written in the Law, the Prophets, and the Psalms,"—what *they* meant who prophesied of "salvation" and of "the grace that should come unto us," when, "by the Spirit of Christ which was in them," they "testified beforehand *the sufferings of Christ and the glory that should follow.*" There might be things which the Apostle regarded as indifferent; secondary matters of little or no moment, respecting which it was enough for every one to be persuaded in his own mind; but *that truth* could not but be felt by him to have an essential and intrinsic im-

portance, which was at once the subject and the substance of two revelations,—which thus stood out, visible and luminous, in the lights that shone upon it from the former Church and the upper world. . . . . In the fourth place: he distinctly intimates that if what he taught was not in itself true, then *he* was not true. (ver. 15.) So far, at least, as Christ's resurrection is concerned—the heavenly side of the central fact which contained his primary dogmatic truth,—he put the matter upon this issue. He had not taught an opinion only, but had testified to a fact. He professed to have seen and heard Christ after he was risen from the dead; to have received communications from him which had filled his soul with new thoughts, and fashioned his life after a new model. In asserting this, he was neither, he maintained, "mad," nor "dishonest;" he neither dealt "deceitfully," nor was he "beside himself." While perfectly cool, "sober," and self-possessed, with his senses awake and his wits about him, intellectually speaking,—he also felt, in his moral consciousness, that "in simplicity and godly sincerity, not with fleshly wisdom, he had his conversation in the world." If he was true, what he testified was true; if the subject of his testimony was false, he was false. There was no third alternative. He would recognize no other. He would not have his character saved at the expense of his understanding. He rejected

the hypothesis of sincere but mistaken enthusiasm. What he declared was true, and must be accepted as such, or he himself was a conscious, living lie,—"a false witness of God!" The Apostle could not have spoken in this way of any thing on which he had not the deepest convictions, and which did not assume, in his view, an aspect of awful and infinite seriousness. . . . . After this, we are prepared to hear (in the last place) that the Apostle tells the Corinthians, and through them tells us and all men, that, in his view, if we have not and hold not the facts and truths to which he refers as the essential elements of his religious system, we cannot have, spiritually and beneficially, any thing like real religion at all. (ver. 16.) "If the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain;—*ye are yet in your sins.*" Some of the Corinthians philosophized about the resurrection of the body, or the ultimate, general resurrection of the dead, until they came to deny it altogether. They denied the possibility of the thing. It could not be. "There was no resurrection of the dead." They taught, probably, like some others, (2 Tim. ii. 17,) "that the resurrection was past already," changing an external truth into a spiritual experience. Men who have excluded the supernatural from Christianity, have professed to believe in the perfect honesty and uprightness of the apostles by supposing that they

mistook their subjective impressions for objective facts,—or got so completely penetrated and possessed by them (their mental impressions), that they regarded them at last as things that had happened, or that were to come, and hence their supposed miraculous mundane occurrences, their supernatural doctrines in the form of divine facts, and their surprising anticipations about the end of the world! The way in which Paul would have felt about and treated such an hypothesis, we have just seen. The philosophers at Corinth inverted the process, so far as themselves were concerned, resolving a revealed future fact, into a present, subjective experience, and we are now to see how the Apostle deals with that,—the other side, in some cases, of the first error. He takes the men on their own ground, the ground of a philosophical *impossibility* in respect to a resurrection, and he shows how this, logically carried out, destroys religion altogether—at least as he taught it,—especially pointing out how it sets aside that remedial provision which was emphatically "the Gospel," and without which the necessities of Humanity were not met, and could not be. The substance of his argument, so far as it is applicable to our present purpose, may be thus put:—If there *can* be no resurrection, then there never *could* be one. Then, *Christ* is not risen. But, if Christ be not risen, did not *rise* "*according to the Scriptures*,"

then he did not *die* "*according to the Scriptures.*" Then, he did not "die for our sins." But if he did not die for our sins, then your "faith" in Him with a view to their removal, "is vain,"—you are yet "*in* your sins!" This is true, even though you may have undergone, as some of you profess to have done, a great subjective moral reformation. Without an external Christ, to "die for sin," there is no remission; guilt must remain. Without this,—a positive, supernatural, divine arrangement, a real, dying and rising Christ, your spiritual necessities are not met, the grand want of the human conscience is left unsupplied, the burden that weighs upon it is not and cannot be taken off. "Ye are yet in your sins." Human nature needs a Christ; there is no Christ, if Jesus be not one; he is not one, if he did not die for our sins; he did not die for our sins, if he did not rise from the dead; he did not rise from the dead, if the dead rise not. If, then, you hold that the dead rise not, it follows,—whatever may be said or thought to the contrary notwithstanding,—that by doing so you deny that Christ rose, that he died for our sins, or was in any sense a Christ at all. You cannot, therefore, have an effective faith; you cannot have received, or have any ground for expecting, the pardon of sin. Putting away from you the fact and doctrine which I "testify" and "declare," you put away the only arrangement

adequate to your necessities. You have nothing left worth the name of religion,—*the religion which Humanity, from its moral condition, asks for and needs.*

He who thus felt and reasoned must have had the most profound convictions of the truth and importance of what he taught. No one can wonder, after weighing his words, at those other utterances of his, which now and then came flashing and flaming forth, revealing to us at once his steady and exultant confidence in the Gospel, and his indignant hostility against those who corrupt it. "I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation, unto every one that believeth." "God forbid that I should glory save in the cross of our Lord Jesus Christ." "If any man—if an angel from heaven—preach any other Gospel unto you than that ye have received, let him be accursed." "Beware of dogs, beware of evil workers, beware of the concision. For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:—circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the Church; touching

the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Nor should it ever be forgotten how emphatically and constantly the Apostle represents the same fact and the same truth which provides for the forgiveness of sin, as the source and instrument of deliverance from its dominion. It reconciles to God, and it makes like him. It excites love to duty, and loyalty to law; it renders obedience possible and attractive; it supplies motives, aids, and facilities, grace to help and power to pursue, making work pleasant and service song. "A man is justified by faith, without the deeds of the law. Do we then make void the law through faith? *God forbid;* yea, *we establish the law.*"—"For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: *that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.*" "The grace of God which bringeth salvation hath ap-

peared to all men, teaching us that, *denying ungodliness and worldly lusts, we should live soberly, righteously, godly,* in this present evil world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, *that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works.*" "I can do all things through Christ which strengtheneth me." "For this thing I besought the Lord thrice. And he said unto me, 'My grace is sufficient for thee: for my strength is made perfect in weakness.' Most gladly, therefore, will I glory in infirmities, that the power of Christ may rest upon me." "Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are *the enemies of the cross of Christ:* whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.) For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

2. Our second general observation may refer to

the central Figure before us, the living Personality, to the facts connected with whom the Apostle attributes such unspeakable importance. Everything in Christianity centres in the Christ,—is suspended on what he did, on what he is, on what he is doing, and on what he is to do; on his "coming in the flesh," "the decease which he accomplished" when "he died for our sins," his "rising from the dead," "his ascending up on high," his "appearance in the presence of God for us," and his coming again, the second time, "without sin unto salvation."

The language of the New Testament in relation to Christ,—the way in which He seems to have been regarded by the primitive Church,—the feelings of which He is the object,—the hopes and expectations of which He is the centre—all this is very wonderful! It is often made a subject of question and controversy, as to what the idea of the Christ was which, existing among and held by the first Christians, would account for the language they used respecting him. Was he a human being like ourselves, only distinguished from us by his virtue and wisdom, and by the way in which he was miraculously endowed by God?—or was he "*the Son of God*," in *such* a sense, that he can be the object of worship without infringing on the unity of the divine nature, or giving the glory of God unto another? There is no denying that isolated texts present great difficulties on both sides; but,

the general aspect of the New Testament,—its usual tone and current phraseology,—are perfectly astounding on the supposition, or hypothesis, that he was merely one of the human race;—*one*, however illustrious and distinguished, in the general aggregate of the sons of men. If that were the case, it would not be inappropriate or profane to say that Christianity became, in the age of the apostles and *by their means*, and that it appears *throughout their writings*, as a mere system of hero-worship. It is trust in, love to, adoration of—*saint Jesus*;—which, if he were nothing *but* a saint, is just as offensive to right feeling, and as much sinfulness and idolatry as the worship of the Virgin. If "Jesus," "the prophet of Nazareth," was, in himself, nothing more, his followers soon made him something else,—and as "the Christ," he became virtually a God to *them*. This, it is admitted, was the case. But it was merely, it is said, the result and outgrowth of the impression made by his sublime virtue. It was of the nature of a mythical illusion; the subjective exaggeration of what could not be thought of without wonder! The gigantic stature of the virtue of Jesus towered so high above everything in the world, that it threw forward a deep shadow, or rather a dazzling lustre, on the Church, the influence of which nourished the growth of ideas of his divinity,—his priesthood and sacrifice,—his exalted glory and heavenly

dominion,—which in time made him, by a sort of poetical licence, the devout object of love and reverence, dependence and prayer;—which, too, we may see beginning, in the very first age, to tinge and colour the language even of the apostolic letters! I abide, however, by the language of those letters. I accept the views of the person of the Christ which must underlie that language, if it is to *mean* anything equal to what it *says*. "The Christ" of God must have been something more than "Jesus the prophet;" something more than the man of Galilee. He is not a *saved man*, —but the "*Saviour*" of men. He is not a *part* of the Church, "a member of the Body,"—but "the Head" and "Lord" and ruler of the whole. *He* needs no "mediator" through whom to approach God;—but "no man cometh unto the Father but by *Him!*" The New Testament Church, as we see it and hear it in the written word, looks up to Him;—loves and trusts, serves and prays; is replenished by His grace (or *thinks* it is!); lives by His life; and at death commits its spirit into His hands. The Church in heaven is *before* the throne;—He is *upon* it. He never worships there. He does not head the great company, the saved from among men,—sympathize with their feelings, share their services, and lead their songs! Never. Yet he ought to do so, if he is one of themselves. Nay, the more he was distinguished by prophetic

gifts or official nobility when he was on earth, the more might we expect to see him distinguished for his gratitude in heaven. The New Testament representation of things—both as it regards the feelings of the Church in the apostolic age, and the supposed employment of the Church on high—is one which is broadly and palpably irreconcilable with the idea of the simple humanity of Jesus. On this hypothesis, there are expressions in it painfully revolting to what would *then* be correct and proper Christian feeling. There are many difficulties connected with the idea of the divinity of the Christ; but, great as they are, that idea is a positive relief—a welcome refuge from the mere saint-worship which, without it, Christianity becomes. I am willing to accept it, with all its mysteriousness, as it saves me from attributing to the primitive Church, and saves me from seeing in the Church in heaven, what, without it, I can only regard as of a piece with the prostration of apostate Christendom before the shrines of the Virgin and the saints.

3. The last observation we submit is this:—that the subject of discourse, as it has been placed before us, may teach us all some important lessons in respect to Christian teaching and Christian truth. Our religion rests on facts;—especially on the great fact of a Personal Redeemer and Mediator;

an external Christ, who "died for our sins." We are bound down to the testimony of Scripture concerning Him. It is not our province, nor ought it to be our ambition—in the Church, that is to say, and in relation to religious truth—to be great thinkers,—inventors and masters of the original and the new. We are pupils, learners,—the readers and students of a Book which speaks with authority. Our object ought to be to have our thoughts just what God's thoughts are, as he has set them forth in his own word. In proportion as they are this, will they have in them a divine originality and an inherent greatness. When we look at Paul's teaching in the passage before us, we cannot but feel that there was a true philosophy, as well as deep piety and faith, in good men of olden time crying out, "None but Christ,"—"None but Christ." Our fathers were far more philosophical than they knew, when they used to insist on having "Christ preached," "held forth," "lifted up," as if every minister was a Moses standing and pointing to the brazen serpent;—or a John the Baptist exclaiming continually, "Behold the Lamb of God, that taketh away the sin of the world." Every topic, every particular truth or duty, is to be looked at in its relation to Christ, and in the light shed upon it from the cross. *He* is the great Revealer of all that is of deepest interest to us. But the revelation, the unvailing, the setting forth and the

casting of light upon the truth is effected far more by the *meaning* of his *acts*, than by the import of his *words*. This great principle was well understood by our departed friend, whom we lament this day. It lay at the basis of his own religious life; it was the spirit of his pulpit and popular religious teaching. It guided him, I doubt not, in his official utterances from the Professor's chair. It was the secret of his calm and peaceful death,—of the unruffled placidity with which he watched and waited for its approach,—and of the tranquil composure with which he at last submitted to the stroke. "The life which he lived in the flesh, was a life of faith in the Son of God, who loved him, and gave himself for him." When he drew nigh to the dark valley, he saw beyond it the tokens of glory and light. He fell asleep, as we believe, in the exercise at once of penitence and faith, hope and assurance; confiding in Him "who died for our sins," and "rose again" from the dead;—"looking for the mercy of the Lord Jesus Christ unto eternal life."

V.

The subject and progress of the discourse having thus naturally led to a personal reference to our deceased friend, it will be expected, and it is proper, that a few details should now be given respecting him—his life, labours, character, and end.

The Rev. John Harris was born on the 8th of March, 1802, of worthy and respectable parents, at the village of Ugborough, in Devonshire. His family afterwards removed to Bristol, where, when about thirteen, he became an attendant at the Tabernacle. His young heart was graciously opened to the reception of the truth, and he was led to an early devotion of himself to God. In his sixteenth or seventeenth year, he was admitted as a communicant, and first received the Lord's Supper from the hands of the Rev. Matthew Wilks. An interesting circumstance is connected with that event. Observing the youthful appearance, and struck with the prepossessing countenance of the lad, Mr. Wilks asked who he was, and made some other inquiries respecting him. These being answered, the old man put his hands upon his head, and offered, so to speak, a prophetic prayer, or pronounced a sort of patriarchial blessing, saying, fervently, "May you be *a polished pillar* in the House of the Lord, to go no more out for ever!" The fulfilment of the first part of this devout wish we have witnessed; our belief is, that that of the second has begun.

He was soon encouraged to entertain thoughts of the ministry, and was himself moved towards it from inward impulse, and drawn, as we believe, by a divine call. Writing to me of this period, a friend says, "My acquaintance with him began at

Bristol, when we were both entering, in purpose, on the Christian ministry. Before that acquaintance ripened into the friendship which it was subsequently my privilege to enjoy, I remember to have often prognosticated his attainment of the high position which he afterwards occupied in the Church of God. His earnestness in the pursuit of knowledge; his exquisite facility in expressing his thoughts and feelings; and his devout and Christian spirit, were among the many excellencies which have since yielded such rich and abundant fruit."

Dr. Harris's studies, preparatory to his entrance on the ministerial function, were pursued first at Rowell, Northamptonshire, under the venerable Walter Scott,—who still lives, honoured and highly esteemed amongst us,—and afterwards at Hoxton Academy, where, it has been observed, there were those who could discern in the young student the germ and promise of future eminence. He was first settled at Epsom, in Surrey;—a comparatively small and obscure field of labour, but acceptable to and preferred by him, partly from the then delicate state of his health, and partly from the opportunity it afforded for study and work. Writing of this period, one who knew him well, remarks, "Thus far was the seed-time of his life,—[the period, that is, *preceding* his settlement at Epsom,—] the *next* twelve years formed a period of unremitting culture. To this we owe, under God, that

harvest whose first-fruits are now gathered in. The young minister found, alike in the faithful discharge of his ministerial duties, and the untiring prosecution of private study, that *self-education* in which no man was ever more successful,—the discipline of the spirit, as well as the storing of the mind. Those of his students who may desire to emulate his after-course, will do well to remember and to meditate on the value to him of that twelve years' retirement. It would be most interesting to trace, in the several details of what he then was, the germs of what he afterwards became. It must suffice to say, that he was already the faithful preacher of the true and simple Gospel, the devoted and affectionate pastor, the kind and beloved friend, the fraternal associate of his brethren in the ministry, the winning guide and counsellor of youth and childhood. His sermons, at this stage of his career, seem to have been distinguished by that simple earnestness and spiritual unction, combined with careful preparation, by which he continued to delight and refresh those who were privileged to hear him on the Wednesday evenings at Cheshunt, at the Lord's table and at the baptismal font, at the same time that the great congregations, then attracted by his more public efforts, had their admiration excited by his elaborate discourses. During those twelve years, however, which he spent at Epsom, he was pre-eminently the student.

He laboured night and day to supply the defects of his early education, and to lay the foundation of that theological edifice, which he has left, alas! unfinished."

The first product of those years of reading and thought, which took the form of a printed book, appeared under the title of "The Great Teacher." This, though the earliest, is yet one of the best of Dr. Harris's works. It is marked throughout by deep thought, high and devout appreciation of his subject, great and conscientious labour in working out his conceptions, and is distinguished, too, by passages of great originality, and by striking and beautiful illustrations. It is regarded, by those who knew him, as a fuller and juster representation of its author's mind and general power, than his more popular Prize Essay, which so suddenly brought him into notice as a writer. This second publication, as is well known, was entitled "Mammon," and was called forth by the offer* of a liberal sum to the writer of the best essay on the duty of Christian Liberality, and its opposite, Covetousness. The work took instant possession of the public mind. Its author became favourably known the world over;—at least, where our language is spoken, and among those religious circles to whom the subject of the book recommended it. The result

* By J. T. Conquest, Esq., M.D.

was, I can well imagine, a surprise to himself; and I think it not unlikely that there might mingle with that something of another feeling springing from the thought of the acceptance of the second book so suddenly and so largely surpassing the first—though that had by no means lacked discriminating approval. For a man to find himself, all at once, an object of public admiration, is a great trial. It is a test which few could stand. "As the fining pot for silver, and the furnace for gold, so is a man to his praise." All who knew our departed friend, know how well he sustained what he was called to experience; how calmly he accepted a distinction, which he had not sought but could not avoid; "how entirely he proved equal to the occasion, and how modestly he met it." Claims for service, in the form of sermons on public occasions, especially on behalf of our great Societies, now poured in on Dr. Harris, from various parts of the Church. He responded to these in a manner that took many by surprise. He came forth with thoughts, arguments, and appeals of great force, accompanied with illustrations of marvellous beauty, and enforced with a calm but effective eloquence. "His sermons," as it has been justly said, "became a phenomenon of the day. Bestowing upon them an amount of labour, which was shown to be appreciated by the patient attention of his hearers, he poured out in them the treasures of his mind

and the fervour of his soul, in a voice of musical richness, and with a countenance most sweet and winning; but, amidst all, the great charm was that of 'the Gospel of Christ,' of which he never was 'ashamed,' for he *felt* and therefore *preached* it as 'the power of God unto salvation,'—words on which was based one of the most remarkable and impressive of his discourses."

In 1838, Dr. Harris became the theological tutor of Cheshunt College. It was about this time that he received from an American University the degree of Doctor of Divinity. He devoted himself with conscientious diligence to his duties at Cheshunt. In addition to these, however, he was frequently called upon for such public services as have just been referred to, and he published, also, some important works. In July, 1838, he married. The union was one eminently happy; but its course was brief, its end sudden and calamitous. In December, 1842, domestic joy was raised to its highest pitch by the birth of a daughter. The mother, however, in a few hours sank and died, having just lived to embrace her child. That child, left in such circumstances, an object so precious and beloved, survives her father, but is unconscious of her loss, and incapable of understanding it! None can know what must have been endured in the secret depths of the paternal heart, as the terrible truth was gradually revealed, and, in spite of all suggestions

and hopes to the contrary, had at last to be admitted. Labour and anxiety brought on, in the year 1843, a partial failure of sight, which in some degree affected Dr. Harris to the last, though a winter passed in Italy did much to re-establish his health. He returned to Cheshunt, and continued to discharge his duties there with such reputation and success, that, upon the establishment of New College, by the union of Coward, Homerton, and Highbury Colleges, he was unanimously invited to transfer his labours to that Institution. He was first chosen as Professor of Systematic and Pastoral Theology, and soon afterwards appointed THE PRINCIPAL. He entered upon his duties at the opening of the College in 1850. They were continued without interruption till last month, when, with comparative suddenness, with little warning even to his nearest friends and associates, to some of us none at all, his earthly course was brought to a close by that event which we mourn this day.

Without entering into such topics, or into such observations, as would be unsuitable to this place and to this service, we may be allowed to refer to that series of works, which more immediately connects itself with our deceased friend's name in his official character. In these volumes, modestly presented as "Contributions to Theological Science," it was Dr. Harris's aim progressively to develope the successive aspects of the Divine course of

action, so to speak, towards the world and man, as a great whole. From the preparation of the earth, as the scene of the projected economy, he proposed to advance to the creation of the human race, especially investigating its original constitution. The apostacy was next to be considered, together with the redemptive and mediatorial system which immediately began to take effect. From this point the theme was to expand with the development of the race and the opening and advance of the divine dispensations;—first, the Family constitution was to be examined, then that of the Nation; and at length all was to be centred and gathered up in Christ himself, the Personal and Divine Redeemer, and the Church, "which is his body, the fulness of him who filleth all in all." The first three parts of this plan were completed in our friend's well-known works, "The Pre-Adamite Earth," "Man Primeval," and "Patriarchy;" the fourth, "Theocracy," is left, it is hoped, in so forward a state that its publication may be expected: but the last of the great ideas which he had set himself to develope, he has gone to see and understand in its perfect celestial development, in that world where is "the general assembly and Church of the first-born." In these works it was not so much the hope of the author to throw much fresh light on the themes he was to handle, or so to explore their depths and heights as to become himself a new

guide through all their wonders, as to collect and arrange the facts of science and the conclusions of philosophy, and to make them subservient to a sacred purpose, showing, with some originality of application, doubtless, how every thing natural and providential concurred in one grand design, harmonized with it, or threw light upon it. For such a work, it has been observed, "he was eminently fitted, by a power of acquisition, from which no branch of knowledge was excepted, combined with a power of assimilation which made the knowledge of other men his own, and enabled him to produce it as a creation, not as a compilation. His habits of mind while most distinctly eclectic, were eminently harmonizing. He could make use alike of the results of scholarship, the generalizations of philosophy, the lights struck from the collisions of controversy, and the products of his own spontaneous reflection;—the impression of the fugitive paragraph, the passing utterance of the review article, the whole argument of a standard work could be seized upon and retained; but all were passed through the alembic of his own mind, and the product of his multifarious reading and large and ever-wakeful observation was distinctly his own." On the series of works of which brief mention has been thus made, the reputation of the writer, as a scientific theologian, will chiefly rest. They are the result of no common industry, and, if not

always clear and convincing in argument in respect to secondary and exceptionable points, are everywhere distinguished by the adherence of the author to the great verities of the Evangelical system, and illustrate his humble and devout earnestness as a student of the word and the works of God.

But this, I feel, is hardly the place or time for anything like extended reference to these matters. Another occasion will be more appropriate; another hand will more fully and more efficiently discharge the duty. It is my province rather, now, to confine myself to the concluding chapter of that volume which our friend *lived*,—to read to you its last page,—to let you hear something of its closing incidents and parting words.

In advancing, however, to this solemn scene, suffer me, in passing—without, I trust, degrading this sacred place by any improper eulogy of the dead—to offer my fraternal testimony to his excellence, and to fortify it by that of others. All who knew Dr. Harris, regarded him with affectionate respect. Nature had done much for him by her gifts both of mind and heart;—by high, if not the highest powers, well-proportioned and well-balanced, and by a felicity of temperament and a geniality of disposition which, altogether, rendered him alike admirable and attractive. The natural material, so adapted to be wrought upon by what would mould and fashion it into beauty, was sub-

jected to such influences, and received their impress. The first and most powerful agent was that divine grace which, while it touched his conscience, changed his heart and drew him to God, stimulated and developed his intellect and genius, and, impelling him to the study of the spiritual and the divine, led him "to intermeddle with all knowledge." In addition to the learning proper to his office, which he possessed in a competent degree, he had considerable acquaintance with natural science and general literature, and was not without culture and taste in relation to the beautiful in nature and art. These things rendered him interesting as a companion in social life; while the constant play of a radiant fancy, whose sallies were as bright, exhilarating, and innocent as they were spontaneous and irrepressible, gave to his conversation a constant charm. The great thing, however, was, that he was a man of God, and that all his powers were consecrated to Him, and were directed and exercised in subserviency to His will. Independently of religion, Dr. Harris was so constituted that without it he would probably have been a virtuous and amiable man;—but religious faith was the predominant and regal principle within him; his virtues were *Christian* virtues; and the beauties of his disposition and character, however much they had in them of natural temperament, became, through this, the beauties of "holiness." I never heard of him

uttering a word, or doing an act, that had in it anything of disregard to the feelings of others; rudeness, passion, bitterness, scorn, malignity, contempt, or any other of those mental and spiritual "wickednesses," which some people, who are not chargeable with sins of the flesh in the grosser sense, seem to think quite compatible with a high religious profession and a spotlessly orthodox creed. He was a devout man. There was a tone in his prayers which sounded of depth and earnestness; while his manner in the pulpit was singularly marked by calm seriousness and unaffected gravity. His sermons captivated attention, and sustained it—often far beyond what is the ordinary demand. They were the result of much study, and indicated careful elaboration. They were not a model for a constant, every-day ministry, (I speak of those discourses by which he was most known,) but they were extraordinarily effective as adapted to special occasions. They no doubt, also, had this significancy in them, considered as compositions,—that they bespoke the *habit* of steady labour, which must always have been given to the "work" of the ministry;—out of which the subsequent power grew, or by which it was developed and perfected. From the first, I imagine, in all his labours as a servant of God, as a teacher by tongue or pen, it was our friend's aim to serve God with his "best;" to do whatever he did to the

utmost of his ability;—using his talents with conscientiousness and care, believing them to be a divine trust of which he would have "to give account." "Because the preacher was wise . . . *he sought to find out* acceptable words, ["words of delight,"] and that which was written [*so* written] was upright, even words of truth;" true in substance, upright in intention. "The words of the wise are as goads, and as nails fastened by the masters of assemblies;"—"*fitly spoken*, they are like apples of gold in pictures of silver." This last passage, perhaps, best describes our friend's work. His words were not so much pointed and piercing,—penetrating the soul and fixing themselves in the memory; his arguments wrought with a quiet force, and won upon the mind through their silvery speech and their robes of beauty. He had not genius in its highest form. The creative faculty, in any large measure, was not his. Power and splendour of original conception, gushes of light from a glowing imagination, did not throw their affluence on the line of his logic, making it stand out luminous and distinct,—irresistible, demonstrative, to something else besides the understanding; but he had a fancy, facile, active and exuberant, prolific of images, architectural too, if not creative, so that objects and colours could be so accumulated and so grouped, as to constitute a large pictorial illustration of the truth affirmed or argued, which

was not merely an ornamental appendage, but a useful medium,—awakening interest, facilitating apprehension, securing impression, and aiding remembrance.

I could myself speak much in relation to the characteristic virtues and excellencies of the dead; —his mildness of demeanour, his prudence, humility, and charity; the quiet fortitude and uncomplaining submission with which he sustained sudden calamity and prolonged sorrow; his brotherly kindness; his pity for the erring; his tolerance of wrong; his sympathy with distress. But I will let some others speak of these things. Their testimony corroborates, to myself, my own impressions, while these again, with you, may sustain their testimony. Referring to the great domestic affliction which fell upon and darkened his house,—the shadow of which, and, in part, the substance, continued to invest and cover it to the last,—the friend to whom I have been so largely indebted remarks: "This shut up his private life to a deep solitude."—The heart "knows its own bitterness" and must suffer alone, even as there are joys "with which strangers cannot intermeddle."—"Beyond the very inmost circle, however, of this solitude," the writer proceeds, "our friend's genial spirit gave and received that communion of friendship, which forms to those who enjoyed it the brightest charm of his memory, and occasions the bitterest pang of

the grief which they now experience. Kind and conciliatory to all, he was to his intimate friends most affectionate and faithful. His interest in them and theirs was as wise as it was kind, as spontaneous and thoughtful as it was sincere. Never did he forget a distant friend, or desert one in trouble;—and even where trouble was the fruit of error, he would stand by to the last to save the falling, or would be the first to lift up those who fell. The like spirit governed his patient and generous help and counsel to those who had the claims of acquaintance and official connexion, and especially to his brethren in the ministry, and to his former students. Many, indeed, could tell how freely his time and influence were given to such cases. The extent to which others shared in the competence with which God had blessed him, was known only to himself. To those who knew him in the outer circles of his social life, it is unnecessary to say anything to suggest that image of genial kindness, unruffled cheerfulness, and unaffected piety, which no words could suffice to paint."

Another friend, a fellow-student with him at Rowell and Hoxton, and who had opportunities of observing him in his most private hours, speaks of his devotional spirit as a student,—his deep sense of the object and responsibilities of the ministerial office,—his attachment to the truth and his desire to possess the spirit of the Gospel,—with other promising

characteristics of that important period, the period of preparation for public life. The same friend refers to his acts of private liberality, with some remarkable instances of which he was acquainted; and he concludes his reminiscences by referring to his desire for a better spirit in the Church, (or in some parts of it,) as illustrative of his own. "Walking with him in the vicinity of New College, he said to me, 'My dear brother, I very deeply regret one thing in the existing state of matters amongst us Nonconformists, that there is so much unkindness, virulence, and dissension. These things go to my heart. How the Spirit of God must be grieved! It is not to be wondered at that there is but a small blessing.'"

"One of those features in his religious character," writes another friend, "which always appeared to me to stand out with peculiar force and impressiveness, was his transparent simplicity. How guileless his spirit and deportment! How free from artifice of every kind! How unaffected and genial his piety! No less conspicuous was his humility. Indeed, the one is inseparable from the other. Over all his attainments and virtues his humility hung with the gracefulness of a veil, adorning without obscuring the beauty and proportions of his intellectual form and Christian stature. 'There was another remarkable effect of that height of holiness to which through God's goodness he had

attained;'—to adopt language used concerning one of whom he once spoke to me in terms of the highest admiration;—'it was the mode in which he passed from ordinary to sacred subjects. . . . . It might be from the excitement of intellectual conversation that he was called upon to turn his attention at once to holy things. The transition was effected in a moment. It was natural and reverent; free from anything of sternness, and impressing upon every one the evident truth that his religion was no gloomy system of prohibitions and restraints.' Nor can those who knew our deceased friend have failed to observe how subservient all his theological studies were to his own conformity to the mind of Christ. At one of our last interviews he observed to me, that he had never felt so deeply as of late the importance of *obedience* to the truth. 'It is the simplest way,' he said, 'and it is the only way, of getting at it. *If a man will do His will, he shall know of the doctrine whether it be of God.*'"

Without further dwelling on a theme on which it would be pleasant to linger, I advance to the closing part of the duty I have been requested to fulfil. One of the last services in which Dr. Harris engaged, was one in which I was engaged with him, —the re-opening of a chapel at Coventry, in the month of November. He was not very well, but there was nothing apparently to excite remark. He took part in another service soon afterwards, in

connexion with the settlement of the Rev. R. M. M'Brair, over the Church at Barbican Chapel. This was his last public act. With it his public ministry closed;—the end of his "course" was at hand, though he and we knew it not. In the early part of December he complained of indisposition, which it was supposed would soon pass away, but which not only continued, but rapidly exhibited alarming symptoms, and excited in the minds of his friends the most serious anxiety. You know the fatal result. In spite of all that science could suggest, or prayer achieve, our beloved friend gradually sank, until, "his hour being come," on December 21st, "The Lord's day," he "fell asleep" and "entered into His rest."

In consequence of perfect quietness, freedom from all outward excitement, affording the only hope of a favourable issue in the case of the deceased, his friends wisely abstained from much converse with him, and hence but little is to be told of his last days. In this there is nothing to regret. We wanted no proof of his faith, his piety, or preparation for his great change; and we stand in no need of any dying testimony, however holy or distinguished the individual, to confirm our own confidence in God's truth. Good people sometimes make mistakes at the close of life, as well as at previous periods. Few know how to die. Weaknesses obtrude themselves into the sick chamber, and words are spoken

which are meant to be noticed and talked of afterwards. Nor are friends always wise or judicious; questions are put and suggestions made to which certain customary replies are expected. It would be better to be still, and to leave Nature and Grace alike to themselves. I do not wonder at times at his wish, whose desire it was "that he might die suddenly, silently, and alone." It is a higher and better thing that, than some forms of departure—of good men too—which find favour with the multitude, and fill our obituaries. Our beloved brother was in life free from all affectation and display; his faith was deep-rooted, and fruitful withal, but his piety was quiet and unostentatious. He could afford to finish his course and conflict, to end the fight and lay down his sword, to lift his eye to the prize and crown, and give thanks to Him "who had given him the victory," without wishing for auditors or observers. Nevertheless, some few utterances fell on the ear of his professional attendants, and some slight but significant circumstances were noticed, which it is pleasant to remember, and which it may not be unprofitable to record.

At one time, when the physician was feeling his pulse, he inquired, "Well, what do you think?" "You are very ill." "I am in the hands of our great Master." "You do not fear to die?" "No, *no*;" he said, "I made the great arrangement for another world long ago; it was the little arrange-

ments respecting this that I had neglected; but I am thankful that now they are all settled. I am in His hands who has made all things work together for my good." On some observation being made as to his not suffering pain, he replied—"God is very merciful." "That," it was remarked, "is not a new experience with you." "No," he replied, in a manner very characteristic, "but this is *a new phase of it.*" On the Sunday morning, the day on which he died, when much enfeebled, and when some medicine which he had taken had produced no effect, an observation was made in respect to Christ as the source of salvation, and as *his* hope; to which he replied, "*Entirely, entirely;*" and then, his difficulty of breathing having greatly increased, he repeated, in a low voice, several sentences of which the following were caught:—"Author and finisher of our faith;" "Complete work;" "Glorious manifestation." In the course of the day he was often engaged in prayer, and was occasionally heard to utter the words, "Lord Jesus, receive my spirit."

Amongst the books on his study table, one was found lying open, an old folio, entitled "A *Compleat* History of the most remarkable Providences both of judgment and mercy, which have happened in the present time, &c. By William Turner, M.A. 1697." This book our dear brother had evidently been reading when last in his study; and, as was

usual with him, he had made certain pencil-marks in the margin. The book was open at the 143rd chapter, entitled, "*The last words and wills of dying men.*" The passage especially marked on the open page refers to the death of Œcolampadius. It is as follows: "That night, the ministers continuing with him, a certain friend coming to him, Œcolampadius asked him, 'what news?' The answer being made, 'none:' 'but,' saith he, 'I'll tell *you* some news:—*I shall presently be with my Lord Christ.*'" Against this is written in pencil, "*which is far better.*" The paragraph continues: "Being asked 'if the light offended him?' Putting his hands to his eyes, he answered, '*here* is abundance of light.' Then praying earnestly *in the words of David, Psalm 51st, 'Have mercy upon me, O Lord!'* to the end; and saying, 'O Christ, save me!' he fell asleep." . . . . There are pencil-marks against other passages in the chapter, both before and after the one thus referred to. Several are against such words as "Lord, into thy hands I commend my spirit," or "Lord Jesus, receive my spirit!" The following sentence in Calvin's will is marked:—"*I witness also and profess that I humbly beg of Him, that being washed and cleansed in the blood of that Most High Redeemer, shed for the sins of mankind, I may stand at the judgment-seat under the Image of my Redeemer.*"

It is interesting to think how, all unknown to himself, our deceased brother may have been thus led to converse with the holy dead, and to listen to the words with which they parted from life and entered heaven, as a gracious preparation for that hour which his loving Lord knew was at hand. The words of Calvin, just quoted, we may regard as adopted by him, and made his own. In them we have the confession of his faith and hope, while attempting to realise "the hour of death and the day of judgment." In like manner, the scene first described would seem to have impressed itself on his soul, as the utterances found there were taken up and employed by him to express the mingled penitence and faith of his last hour; the humble attitude, and the filial trust with which he awaited his approaching change, and looked forward to his meeting God. On the Sunday afternoon, about half-past four o'clock, as his end drew near, he was heard repeating, like Œcolampadius, *the fifty-first psalm.* An attendant asked, "Shall I read it?" "Yes; thank you." *While* she was reading he fell into a soft and quiet slumber. *From this he never awoke.* His breathing became less and less frequent; and, at a quarter past five, he died. Thus he entered into the great darkness, but found, we doubt not, his Lord with him, leading him on to the land of light! He passed away, and passed from us, but it was to be

"with Christ." He went to understand that "*far better*" to which his thoughts had been so recently directed. "Absent from the body, present with the Lord." "Living and dying, Christ is gain." "OUR SAVIOUR, Jesus Christ, brought life and immortality to light by the Gospel." "HE DIED FOR OUR SINS, according to the Scriptures; and on the third day, ROSE AGAIN, according to the Scriptures." "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again to a lively hope *by the resurrection of Jesus Christ from the dead*, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for those who are kept by the power of God through faith unto salvation . . . . of which salvation the prophets inquired and searched diligently, who prophesied of the grace that should come unto us; searching what or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand *the sufferings of Christ* and THE GLORY THAT SHOULD FOLLOW." "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God; . . . it doth not yet appear what we shall be: but we know that when he shall appear we shall be like him; for we shall see him as he is." "If children, then heirs; heirs of God and joint-heirs with Christ." "I would not have you to be ignorant,

brethren, concerning them that are asleep." "I heard a voice from heaven saying unto me, Write, blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours; and their works do follow them." "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." Amen.

Concluding Sermon,

TO THE CONGREGATION USUALLY ASSEMBLING IN NEW COLLEGE CHAPEL, PREACHED ON SUNDAY EVENING, JANUARY 4th, 1857,

BY THE REV. JOHN STOUGHTON.

CONCLUDING SERMON.

We assemble to-night, that we may listen to Gospel instructions, consolations, and warnings. Many of these, suggested by the teaching of the Divine Book, crowd upon us. They have been present a thousand times to the minds of devout men, who have just carried to their burial the great and good. Novelties of thought are not needed, would be unwelcome; one rather wishes, on such an occasion, to think as others have done, that one may feel as they have done. The only variety admissible is in order and combination; we simply ask for a centre, round which to range those elements of truth, so sublime and simple, which have happily become common-places at a Christian's funeral. We purpose, then, this evening, to speak of Christ and the invisible world, of Christ and departed saints,—and the point of view from which to look at this subject, connecting it with our present circumstances, shall be the Mount of Christ's

transfiguration. In the light of the glorious wonder enacted there, we will endeavour to contemplate the death of the holy and illustrious.

LUKE IX. 28—32.

"HE TOOK PETER AND JOHN AND JAMES, AND WENT UP INTO A MOUNTAIN TO PRAY. AND AS HE PRAYED, THE FASHION OF HIS COUNTENANCE WAS ALTERED, AND HIS RAIMENT WAS WHITE AND GLISTERING. AND, BEHOLD, THERE TALKED WITH HIM TWO MEN, WHICH WERE MOSES AND ELIAS: WHO APPEARED IN GLORY, AND SPAKE OF HIS DECEASE WHICH HE SHOULD ACCOMPLISH AT JERUSALEM."

Ascending the mount—not Tabor, as is generally supposed—but the southern slope of Hermon, near Cæsarea Philippi—that fountain of dew—that field of offerings, with its prospects of Zebulon and Naphthalim—of Galilee, and its hill-girdled lake—hard by whose banks was the Nazareth home of the child Jesus; climbing up the rocky, tree-covered sides of the snow-topped range of Hermon, —following the steps of the Holy One, and the chosen three,—we come to the spot, "apart" in the mountain, where the mysteries of another world are to be revealed. And now let us contemplate those mysteries, in connexion with subsequent revelations by Him who was the centre of this celestial marvel, and who is the Resurrection and the Life; and let us link in with our thoughts, as we go along, notices of him whose departure from us we so deeply deplore.

I.

Let me invite you to contemplate *those departed saints here made visible.* If ever the end of a man was wrapped in mystery, it was that of Moses. "So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley of the land of Moab, over against Bethpeor: but no man knoweth of his sepulchre unto this day." As the thirty days of weeping and mourning lasted, did not the people wonder where the Lord had laid his servant? —did they not go and search among the ravines of the hill for the divinely hewn tomb? And then, how miraculous was the ascent of Elijah! The prophet's son saw the chariot of fire and the horses of fire, and heard the rushing of the whirlwind—and at once his prophet father became invisible. "Let us go," said some, "and seek thy master; lest peradventure the Spirit of the Lord hath taken him up and cast him upon some mountain, or into some valley." Here two men had totally vanished from the eyes of mortals. No one saw the remains of them. Had they ceased to exist? Was there, in their case, or at least in the case of one of them, a sudden and total termination put to all being—alike of body and of soul? Centuries had rolled over and covered them. No tidings of the two

mysteriously lost had ever reached the earth:—but at length, after the lapse of so many ages, here they are in being—conscious being, glorified being. The permanent existence of men become invisible is revealed. They have found another home. Thence they have come to visit their old one.

Who are these men? They differ somewhat in character. Moses was the meekest of men—Elijah was one of the sternest. The former was eminent for gentleness and forbearance—the latter for impetuous severity; but under the difference there was a moral resemblance—both were servants of God, feeling their allegiance to Him, cherishing it as the master-principle of life, not pleasing themselves, but seeking to please the righteous Lord of the Universe. Both were brave men. In their histories we see the bravery of the meek, and the bravery of the stern; and in each we observe that loneliness of spirit, which leads to meditation, prayer, controversy, and conflict—that moral isolation which eminent spirituality creates—that solitude of the soul, of which the secrecy and the silence of the mountain paths in which they so long wandered, and the mountain-peaks, where, in the grand crisis of their history, they stood and watched, were types and figures.

They differed, too, somewhat in office: the one was a solitary lawgiver, as well as a prophet, ful-

filling functions unshared and unique, receiving into his own hands alone a nation's code, formed and enacted by the Supreme Will; and a governor and captain as well, magistrate and soldier, the people's guide and shepherd. The other was simply a prophet, one of an order, the leader of the prophet-choir—appointed to teach religion and morality apart from secular appendages to office; sometimes even exerting a power against the mightiest of the land; always exhibiting a power unmingled with such might as is exercised by magistrates and kings. Again, under the difference there is a resemblance, inasmuch as both were prophets—prophets not only in the limited sense of foretelling the future, but in the large sense of instructing mankind in the everlasting principles of truth and righteousness. And as here on the Mount, so all their lives had they spoken and served in subordination to the Eternal Word now made flesh, ever the voice of wisdom in the ears and the hearts of men, the fountain of all intellect, intelligence, and inspiration.

They differed, also, in destiny. The one had died, had passed through the mysteries of mortality, had shared in the common experience of the race. The other had a roadway into the invisible world made on purpose for him. Though some of the wise and learned suppose that the body of Moses had been raised from his sepulchre in Moab, I see no ground for that opinion; but rather an argument against

it, in the representation of Jesus, as "the first-fruits of them that slept," the first to wake out of the grave to sleep no more. I should suppose that it was through some special exercise of Divine power that the soul of Moses became visible—and that it was still, properly speaking, the disembodied which was revealed; and if so, then one of these companion-saints appeared as a just *man* made perfect—the other, but as the *spirit* of a just man made perfect: the one coming from Heaven—the other from Hades.

And again, there is a resemblance underneath the difference. As they both on the Mount are in the presence of the Divine Mediator—the man Christ Jesus—so had both of them been in the conscious presence of the Divine Mediator, the Eternal Word—that Word who is the medium of the Infinite Father's expression of thought, affection, and will, to all His human children, embodied and disembodied. On the shoulder of that glorious Middle One we seem to see the great keys of Death and Hades. For Moses, that Divine Lord who "opens and no man shuts," had unfastened the gates of the separate state, and forth comes the stranger. For Elias, "He who shuts and no man opens," had locked the doors of death, that he should not enter its abodes at all. Both are wrapt in a haze and halo of mystery; and we feel how wondrous and incomprehensible must have been their mode of existence,

then having lasted, the one nine hundred, the other one thousand four hundred years. Their minds are full of the memory of a blessedness, such as eye has not seen nor ear heard. They know what is unutterable. They have been spending centuries of a calm, holy, beatified life, more remote from all common paths, pursuits, and usages, than were the hours spent on Sinai or on Carmel.

There is much of the miraculous in what we are now reviewing, and therefore much that is exceptional. But remember, all God's miracles in Holy Writ, notwithstanding their exceptional character in reference to physical law, have a deep representative character in relation to the spiritual world. Temporally exceptional, they are eternally representative. Uncommon, materially and phenomenally considered, they are common types, morally and spiritually considered. They are signs and wonders — as universally significant as they are locally wonderful. In this respect the miracle before us is like others. Nay, more, it has a special meaning of its own. I would not have said one word of Moses and Elias, had this revelation been unrelated to the holy dead—to our departed brother, and to ourselves.

The character of Moses and Elias was representative. In their deeply pure, righteous, holy, God-fearing lives, they are typical of the whole class of the Lord's saints, past and present; the eminently

good being nearest to them. The meek and the stern have been ever found in the Church of the living God, with a harmonizing power at work within them—even a moral fidelity—the root of all true courage, apart from which man can exhibit only bull-dog ferocity. The fierce are often cowards for God; the meekest, the most brave for Him and truth. Our departed brother, for example, was gentle as a dove. Like the man Moses was he; yet remaining no stranger to that spirit of determined loyalty to the true and right, which formed the broad, quiet foundation of those rough, storm-covered peaks of sternness and rigour, which crowned the grand character of the prophet of Carmel and Horeb. And in paths of loneliness, too, have the Hebrew saints been followed by Christian ones; the lonely paths of faith; of self-crucifixion; of conflict with the world, with sin, with Satan; and of prayer. Very close to them have all great Christian thinkers walked up into mountain paths, and to mountain heights; especially must he have climbed there who sought to discover "the pre-adamite earth;" to find out "man primeval," with a view to the illustration of His infinite wisdom and love who formed that earth and made that man.

In office, also, Moses and Elias are representative. We carefully distinguish between *their* inspiration and the illumination of genius, between

the authority of the miraculously endowed and the simple moral influence of others, however gifted: but we are zealous to maintain the identity, under a difference of bestowment and office, among the servants of God. And in the prophetic office, using that word in a Bible sense, all teachers of truth and righteousness participate. To the illustrious succession every minister of the Gospel belongs; and very eminent on the roll of names are those who have been masters in the schools of the prophets, such as our deceased friend, and in this respect peculiarly Elijah-like, and also Elisha-like was the work he had to do, training prophet-sons; and for nothing was he more remarkable than for his constant recognition of Christ—the Eternal Word, the Son of God, the Mediator of the world—that one to whom both Moses and Elijah testified. Every sermon he preached pointed to Him; every lecture he delivered was in service to Him.

And in the continued existence of Moses and Elias, their living, conscious, glorified existence, they are representatives of a multitude which no man can number. They belong to a goodly host, the goodliest of armies. The saint disembodied, and the saint risen, are here seen in type and pattern. The separate state, and the perfection of humanity, are here illustrated, side by side. Specimens of what the glorified are, and of what the glorified

will be, meet us on this Mount. We stand face to face with the double mystery of the infinite future. First, like Moses are the saints to be—then like Elias. Our brother has attained the first—he awaits the second.

Thus, in character, office, and destiny, see we not a glorious unity in the great Catholic Church of the saints? Measures of grace there are, but the life is one. Diversities of function, but the work is one. A progression in bliss, but the glory is one. And the Anointed Son of the Father transfigured before us, is He not the fountain of the grace—the Lord of the work—and the centre of the glory? Is not the ground of the unity which runs through all humanity in its sanctity, service, and beatification, in Him?

II.

Look at these two glorified saints, *with Christ in a tabernacle of glory.*

There are two groups on this mountain. The one forming the spectacle of which the others are the spectators. The three in glory separate from the three still in humiliation; the latter three marvelling at the former three. In the night hour, amidst the thick darkness, the miraculous light breaks out. A line is drawn between the

disciples and the Master. He now stands apart from them, as in his pavilion—his palace—on his throne; receiving—not ambassadors from another king—but princes from the celestial cities, and those even his own subjects. As they do him homage, the humble peasant-disciples are dazzled and confounded. We are like them. Look at the vision. The Gospel opens to us one grand prospect of the future. Life with Christ, in a tabernacle of glory; He himself being the type of transfigured humanity.

It is conscious life, pure and strong, the development of all the beauty and the might that there was, or ever can be, in human intelligence and affection. The nature crushed and polluted, now healed and cleansed, and lifted up from all debasement and dishonour; not having spot or wrinkle, or any such thing. It is life answering its end, glorifying God through this sanctified development and perfection. It is life intensified in realization and enjoyment, having more sensibility than ever, more thought than ever, more energy than ever. It is deeper, loftier, grander life; more living life; life, to last, and to be ever growing as it ever lasts. And all that with Christ; not simply the consciousness of His presence —though that must be most intense, penetrating, and vivid; not simply the sense of his friendship, his redeeming love, his shepherd-like and guar-

dian care—though that must be most perfect, full of a calm inspiration of rest, peace, quietness, and assurance for ever—not that alone—for such experience, in some blissful measure, belongs to saints on earth, while Christ is with them. But now we speak of what pertains to being *with him*; which is something more than our opening the gate of the heart to let in Christ, the knocking stranger, during the cold night of this mortal world. It is even his opening the gate of a glorified state *to let in us*—his own redeemed ones. It is the taking us into his own tabernacle. It is the fulfilment of his promise, "I will receive you to myself, that where I am there ye shall be also." It is life with Christ in the tabernacle of his glory — in the mansions of his Father's house—up there in the "city which hath foundations." It is life under altered conditions, spent amidst perfectly new scenes, surrounded by utterly different circumstances, subject to entirely unknown physical laws.

Dwell on one element of the glorious vision—one sentence of prophetic truth from the excellent glory, "There shall be no night there." There shall be no concealment of what is beautiful—no veiling of the brightness—no suspension of useful activity—no putting aside of work through weariness—no need of invigoration because of exhaustion—of provision, because of waste. The painful sense of mystery—the aching

of the eyes in a forced effort to pierce through darkness—the longing to break open holy secrets—melancholy moods, graves, deaths—there shall be no more of them. And while night has its advantages now, while one could ill spare in this world the mellow sunset, the deep calm, the solemn stillness, and the uncounted stars of the sunless sky:—while one here would mourn the loss of the moonlit sea or river, or the Alps with crowds of starry watchmen over them:—there comes to us, as we read "there shall be no night there," this thought—then the outward world of the other life can afford to lose all that! It is perfect without such changes! The day there has all the grandeur and repose of night, without its drawbacks!

And in that tabernacle of glorified nature—the Lamb who is the light thereof in his transfigured humanity is the type to which the blessed around him are conformed. Mark the inspired description. "His face did shine as the sun," his raiment was "white as snow, so as no fuller on earth can white them"—white even "as the light." It was possible for a heavenly radiance to fall on a human form, and thence to be reflected as from the face of a glass or from the surface of a lake; even as from the countenance of Moses, coming from another mountain, there was mirrored the lustre of Him he talked with;—but, bearing in mind whom we believe Jesus to be, *the God man*—Him in whom

dwelt "all the fulness of the Godhead bodily,"—we recognize here the emission of a glory glowing within, rather than the casting back of a flash which blazed on Him from without. We imagine his garments became as fleecy clouds before the sun—transmitting what had been invisible in Christ; as if the thick curtain over the tabernacle of the Shekinah had in a moment lost its density and opaqueness. Nor can we fail to connect the transfigured body which John saw on the Mount, with the glorious appearance which the same John witnessed in the Isle called Patmos; and both with those wondrous words, "Who shall change our vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

If Moses and Elias were representative men, more eminently representative was Jesus Christ. He is emphatically the typical man, the man among men, the head, and crown, and glory of men, to whom all redeemed humanity is becoming like:—first in mind, and then in body—the process from beginning to end being wrought out by his Holy Spirit. First he renews us in knowledge, after the image of him who created us; the life of God is inspired in the soul: and finally, he is to renew us after the image of his own human body at that day. The moral transformation precedes the physical trans-

figuration. The inner goes before the outer change, and in the final revelation of the just we may say that the risen body, beautiful and perfect, will only transmit, as through the foldings of a veil, most exquisite and precious, the innermost beauty and perfection of the soul. Assuredly, however, that will not be self-formed—or self-attained, but will come through the formation of Christ within the heart, the hope of glory.

Man with Christ in the tabernacle of glory! Christ in man, and within that tabernacle of glory! The transfigured one becoming the transfigurer of myriads! That is the wondrous hope of our blessed religion. By revealing God in man through Christ, it takes away all limit from the expectations of sanctified humanity. What may not that nature become which God has dwelt in—does dwell in—will dwell in for ever! The future of its intellectual and moral beautifulness transcends all dreams of philosophical perfectibility; and the future of its physical appearance and expression, how that surpasses all actual, all ideal gracefulness and strength, all the fairest forms of nature, and all the glorious master-works of art! If the spirit here be sometimes in the countenance so significantly expressed, if sometimes the face "shines as it had been an angel's"—if, as was said of John Howe, he was formed of "better clay" (and the same might, in a degree, be said of John Harris)—what will be

the intelligence and love conveyed through the medium of outward form and countenance, when the saint shall have passed through the grand healing miracle of the resurrection!

But how little, after all, know we of what is folded up in the words we use. There is in those two words, the *Resurrection* and the *Life*, an ocean of meaning, and we are only on its shore. We often wish to know the secrets of the invisible future, but it is in vain. We want to get nearer to the cloud-covered tabernacle of glory—but as the three glorified on the Mount were apart from the three remaining in their humiliation, so likewise he who has just left us, and all the saints, stand so far remote, that we cannot yet approach them. Oh, the barrier between the vision and those who in mortal flesh are looking on! We ask questions to which no answer can be had. What were their sensations as they crossed the border, and entered the tabernacle? When the wheel stopped, and the bowl was broken, how felt they? Was there any break in consciousness, or, self-possessed, did they pass the boundary? Is what they see now like a prophet's rapture? Do old remembrances expire, or blend with new experience? What are the functions of the separate soul? What its modes of thought and feeling? How does it perceive? How does it converse? How does it worship? How does it serve? What are the

first impressions, he first joys of the glorified? As we thus lift up our voice, we are but speaking to an echo. The Mount of transfiguration disclosed a glory, but how it was guarded round by dark clouds! So it is with the revelation of Heaven.

III.

Observe *the subject of their conversation.* "They spake of his decease which he should accomplish at Jerusalem;" that "*exodus*" of his—that going forth, so truly wonderful,—having in it all the common mysteriousness of death, added to which was the uncommon mysteriousness of dying in a nature allied to one that hath immortality in itself,—and, above all, the crowning mysteriousness of a death that should stand in the relation of a source of life to a world of dying ones—an exodus of the free into captivity, that there might be the exodus of the slave from his bondage—an exodus more glorious than that of which Moses was the leader—an exodus of which that of Elijah was the type. It had been shadowed forth in the death of the paschal lamb, preparatory to the passage over the Red Sea. The Hebrew fathers and prophets had dimly discerned a coming death, which should be full of life and deliverance. Isaiah and Daniel

especially had spoken of such a mystery. The Christ of God alone fully understood it.

When we read that Moses and Elias spake of it to him, we connect the subject *with himself*—with his humanity. "Among the many ways in which we miss the help and hold of Scripture, none is more subtle than the habit of supposing that, even as man, Christ was free from the fear of death. How could he then have been tempted as we are, since among all the trials of the earth none spring from the dust more terrible than that fear? It had to be borne by him, indeed, in a unity which we can never comprehend, with the foreknowledge of victory—as his sorrow for Lazarus with the consciousness of the power to restore him —but it had to be borne, and that in its full earthly terror, and the presence of it is surely marked for us enough by the rising of these two at his side. When in the desert he was girding himself for the work of life, angels of life came and ministered unto him; now, in the fair world, when he is girding himself for the work of death, the ministrants come from the grave—but from the grave conquered."* To the man that was to die, they came to speak of death, and in that man, comforted by their wondrous talk, was there a Divine wisdom —the infinite word of wisdom—penetrating into the signification and purpose of that death, as even

* Ruskin.

those sainted prophets could not. The transfigured Christ recognized in himself the victim lamb, through whose vicarious and propitiating sufferings should come redemption. The invisible world had opened on him at his baptism, and he had looked up to the descending glory with the full consciousness of being a prophet. It had opened on him at his temptation, and he had crushed the tempter from the deeps of hell, with the full consciousness of being a Captain and a King. And now, as it opens on him at his transfiguration, he receives these visitants from Hades—these heralds of a glorious death, with the full consciousness of being a Priest and a Sacrifice.

We connect the conversation *with the speakers.* It shows the interest which the subject had for the tenants of the unseen world, for the men in whom the spirit of Christ did testify beforehand the sufferings of Christ, and the glory which should follow. How much more for those *now* in the unseen world, with Christ in the tabernacle of his glory, seeing him there, learning ever more and more the significancy of those sufferings, through the results that have followed the fact, are following, and shall follow!

We connect the conversation *with the hearers,* with Peter, James, and John, who so little understood at the time this unparalleled dialogue—who then felt like men that dreamed—who carried down

from the Mount only confused remembrances of what they had so inadequately apprehended; but who, after the Lord's resurrection, and the Pentecostal illumination of the Spirit, came to know the meaning of the message borne by the two ministrants. And would not Peter think of that mountain converse as pointing to the only ground of his own hope, when in the hour of his martyrdom another girded him, and carried him whither he would not? And James, too, when first of the fellowship of the Apostles he drank of the cup his Lord drank of—would not he think of the same thing? And John the divine, when in the years of his exile he toiled and prayed under the rocks of Patmos; or when, in the decrepitude of age, life ebbed out at Ephesus,—did not his memory linger on that never-to-be-forgotten mountain glory, and the conversation there?

We connect this conversation *with the believing readers of the blessed story* in all time since, with all the witnesses and preachers of Gospel truth. Christ's exodus has been to them the only ground of hope respecting their own or other's. Has death been regarded by them as a deliverance out of Egypt, a passage into Canaan?—it has been solely through the redeeming power of His death who atoned for sin, and thereby carried away the gates of death. Have they proclaimed "liberty to the captive, and the opening of the prison doors to

them that are bound?"—it has been only in the name of him who says, "I am he that liveth and was dead, and behold I am alive for evermore, and have the keys of hell and death." Most emphatically did our honoured friend delight to exalt HIM. If there was one subject more than another on which he loved to preach, it was the cross of our Lord Jesus Christ. If ever here he seemed on the Mount nearest to his Redeemer, with most of a Moses or Elijah-glory in his face—it was when he spake of that great decease which was accomplished at Jerusalem; and could he now break the barriers of invisibility and silence, it would be to say to all of you, his students—to all of us, his survivors in the ministry—"Preach Christ with light and life; preach him more and more. From your inmost hearts preach him—*ever* preach him. You can never exalt him enough. It *was* my deep conviction, but, oh! it never was so deep as when I died—as *since* I died."

And, oh! brethren, hearers, all, connect this conversation with yourselves. Its subject is your only hope. As guilty sinners, your own decease must be damnation, apart from his sacrifice. How those passages come and fasten on our thoughts to-night:—"We have redemption through his blood, even the forgiveness of sins;" "He that despised Moses' law died without mercy, under two or three witnesses; of how much sorer punish-

ment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"

IV.

One word as to *the effects of this revelation of the Invisible.*

The disciples are filled with wonder. Peter breaks out in rapture; wishes to abide on the Mount; would have a three-fold tabernacle there set up; and then, while he speaks, there comes a cloud which covers him and his two brethren; a wing, perhaps, of the very glory-cloud that enshrines the tabernacle of Christ, and the two departed saints, and he and the two brethren fear as they enter it. The flood of lustre is terrible. It is dark with excess of light.

And so spiritual rapture in the apprehension of the Invisible is often succeeded by awe akin to fear. Have we not sometimes in the pulpit, in the closet, at the Lord's table, looked at the vision of mmortality with a flush of ecstacy, and longed to get within the cloudy barrier, and to live evermore away from this world of strife and sorrow? And then has come a mood of calm thoughtfulness, and

we have realized mysteries in the rapture of the moment overlooked. We have dwelt on the purity of God, in whose sight the heavens are not clean, and speculated on the strangeness of a disembodied state of being, till the soul has trembled, recoiled, shrunk back—faithless to its own hope—and sought to hide itself from the secret which seemed as if it were at last going to unfold.

And yet, again, when coming in actual contact with the Invisible—when an entrance into the presence of the Eternal and Infinite is felt at hand —when death is seen rolling over the peaks of life's mountain like a cloud—do not even good men fear to enter it? I believe our brother was no stranger to that fear. Many of us are not. But those who stood by, when the cloud touched and covered him, testify for our comfort that there was no terror then. In proof of this I need only remind you of what was stated this morning from this place, the particulars of which I need not repeat. You remember how the mind of our brother was "kept in perfect peace," because he felt himself to be "in the hands of God;"—how he was preserved from fear—"the fear that hath torment," in the prospect of death;—how "entirely" his hope "rested on Christ," and how emphatically he "rejoiced" in Him;—how, in feeble whispers, he spoke of his "complete work" and "glorious manifestation;" and how, at last, deep and humble, came the

closing aspiration and prayer, "O God, be merciful unto me!" "Lord Jesus, receive my spirit!" These were his sayings on the Mount. Thus he talked with his soul, and with Jesus. It was lowly converse, but hopeful and even confident. Former terrors were gone. "Dear brethren," he said in his funeral sermon for Dr. Smith, "the shout of triumph is not necessary to prove our Christian confidence in the last hour; but anything less than resignation, the quiet of inward peace—the upward glance of hope—is treason to our faith, a tacit reproach to him who is our life." This remark he exemplified. There was no shout of ecstacy, but a calm, holy welcome to the last hour—the "great hour of answers to life's prayer." And now he has entered the cloud, passed through its outer wall of awfulness, and is within the veil of the tabernacle, with Moses and Elias, and Christ, at home, in peace.

Oh! how soon the cloud may come to us, even as the traveller over Alpine heights in a moment has the lower scene cut off by mists, and the upper hills of snow revealed in a flood of golden light. Life is a mountain, climbing on which at any moment the cloud may cover us. Suddenly it wrapped our brother, and he has vanished from our view; but whatever the passing awe of the first moment of contact, the awe has risen to rapture since he lost

sight of our valley, and saw the radiant heights of the Mount of God. If the cloud should part any of us from the rest to-night, would our awe be a prelude to rapture?

Reverting for one moment again to him who is the chief figure in this picture, see him at prayer, and mark that while he prays he is transfigured —deep lesson that! All spiritual and eternal glory for man comes out of prayer. Efficacious through the pleading, dying Intercessor, our pleas and supplications avail to secure the experience of the holiest transformation of life, of character, of intellect, of work, of joy. So far as our departed brother caught the reflection of the glory of his Lord, it was through prayer. Did his spirit in his discourses sometimes, as it were, calmly force itself out through the raiment of speech and words, so that they became white and glistering, like glass, transmitting the radiance of an inner light and fire? we may rely on it, 'twas as much through prayer as through study; and would you, beloved young brethren, be spiritually transfigured in your preaching, it must be first by the transfiguration of your souls by the Holy Spirit, and that must be sought as the consequence of deep, earnest, believing prayer. And to all let me say, that the grand final transfiguration, the conformity unto Christ in his heavenly tabernacle, can only come out of a life of prayer—the prayer of faith in Christ—the

prayer that passes through his mediation up to the throne of God.

V.

Glance, in conclusion, *at what followed the wonder.*

When they came down from the Mount, while the impression of the glory was fresh on the minds of the three disciples, they found their brethren striving to cast out one vexed with the Devil. Half the lesson of that transfiguration scene is lost, if the Valley be not connected with the Hill. Did not the great master of modern painting, Raphael, perceive this, and mean it in his double design—in the upper and lower groups of his immortal picture of this subject in the Vatican? Disciples above in a paradise of bliss—disciples below fighting with evil, perplexed and confounded. The juxtaposition is most instructive. So, at this very hour, while some of the disciples are up yonder with their Lord, brother disciples are still below, struggling with sin. And so, too, while in moments of contemplative rapture the light of heaven steals over the soul, and it seems to listen to celestial talk—just below there lie souls possessed of devils—evils triumphant, and poor men striving in vain to cast them out. Therefore, beloved, for the present, we must not wish to tarry

on the Mount, but must be willing to come down to work and pray, and exorcise the evil that is in men's hearts. And the strength gained by contemplation and spiritual enjoyment is to be devoted to that end. Looking at the humanity of Christ, may we not say that when he came down from praying and being transfigured, he felt himself stronger than ever in his great battle with Satan? He cast out the angels of the Evil One. "And his disciples asked him privately, Why could not we cast them out? And he said unto them, This kind can come forth by nothing but by prayer and fasting." His devotion and spirituality brought transfiguration and glory, and then there was victory and triumph. And in our case, depend on it, from devotion and self-control, exercised and gained in retirement in some quiet spot—some Mount of God —and there only, shall we get courage and power to fight battles and win spiritual crowns in this distracted world.

To be with Christ in moments of exaltation is full of good, and so it is to have him with us at work and in conflict; good in his name to convert a sinner from the error of his ways; good through this help to loose the bands of wickedness; good for his glory to strengthen the faithful—to comfort the depressed. Good, very good, to toil in every form of loving service for our redeeming Christ.

To the cultivation of a spirit of devoted work *under*

Him—*for* Him—it is our *one* aim in this discourse to bring you and ourselves. It was the end of all our distinguished brother's contemplations. He left the Mount, to work and fight; sure that at last and soon he should leave working and fighting, for the Mount, for ever. Let us tread in his steps. Let us strive more than ever to diminish sin and increase righteousness in the world where the Lord of all righteousness keeps us still as his ministers and servants. Let us labour to release those who are led captive by the Devil; and not less, but even more, to conquer all sin, all Satanic power, in our ownselves. Sometimes we are discouraged. It is very terrible to look at the world, and to see in some quarters the Devil's mastery, and to find so many men so very Devil-like, and ourselves so little in earnest—so little Christ-like; but then, looking up, there are also seen men on the earth who are communing with heaven. Better still, Jesus is near, not agonized and sorrowful, but glorified and triumphant, helping and strengthening, and giving hope to each of us. In all our hard battles and toils, there falls on us the shadow of our Captain and Master, the transfigured Christ.

J. Unwin, Gresham Steam Press, 31, Bucklersbury.